D. E. McCunghan

6/1929

COME YE APART

"COME YE APART"

A Year of Daily Devotions Directed Toward the Need of the World for Its Christ

"COME YE APART"

A Year of Missionary Devotions
For the Individual

Compiled by

MAYME JACKSON SCOTT

UNITED CHRISTIAN MISSIONARY SOCIETY
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Acknowledgment is made of the extracts from letters, sermons, addresses, magazine articles and books of the many writers whose names appear with the brief quotations in these pages.

Department of Missionary Organizations
UNITED CHRISTIAN MISSIONARY SOCIETY
Missions Building
Indianapolis, Indiana
1929

TO THE MEMORY OF
MY HUSBAND

WILFORD HALL SCOTT

AND THOSE OTHERS
WHOSE WHITE CROSSES MARK
CHRIST'S PATHWAY ACROSS INDIA
AND OTHER MISSION LANDS
THIS BOOK
IS DEDICATED

The day was closing in an inland station in China. A group of women were holding their evening prayer service. One woman spoke eagerly and there followed many earnest prayers. The interpreter whispered, "They are praying for the church in America whose day is beginning as their day closes."

In a simple room in an Indian mission hospital, the young, well-trained missionary surgeon and the older Indian assistant, with the group of Christian medical and evangelistic workers, knelt on the flagged floor to pray for help for the new day's work. The early morning sun lighted the face of the Indian assistant as he prayed. Again the voice of the interpreter said, "He is thanking God for the American church and what they have accomplished over there in this day which is now ending for them, and which is morning for us here."

"We thank Thee that Thy church, unsleeping
While earth rolls onward into light,
Through all the world her watch is keeping
And rests not now by day or night.

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent
Nor dies the strain of praise away.

"The sun that bids us rest is waking
Our brethren 'neath the western sky;
And hour by hour fresh lips are making
Thy wond'rous doings heard on high."

Feeling the need for direction in our prayer, together, for His work, this book has been compiled in the hope that day by day through the year the simple thought advanced may lead us more completely into a larger thought and prayer life for ourselves and for the needs of the world. May we grow in our own hearts through this daily meditation and prayer, a deeper responsibility for taking Christ to all peoples. As He comes "nearer than hands and feet" through the hours of silence before Him; as we feel we may reach out our hands and touch His dear form, so may we feel that missionaries, Christian brethren and those who have never even heard His name are personally near and dear to us.

No attempt has been made in this book to follow any formal outline for daily devotions. One day it may be the words of an old hymn which we are to ponder and make the prayer of our hearts, the guiding thought for our day. Another day it may be an incident with no worded prayer suggestion, but placed here with the knowledge that we can not go into the secret place with Christ alone, facing a problem or a need, without our hearts pouring out

to Him, perhaps wordless prayers, that He, and we, somehow together may meet this need.

"Come Ye Apart." To follow this call of the Master is our only hope of binding together the East and the West. This is our only way of securing the power which will enable us to lift His cross of sacrifice and redeeming love so that the whole world may see.

That you may learn the joy of the time each day which is yours and His alone together; that you may take with you into His presence each day the great problems of your church and your brethren, in meeting the cry of the world for its Christ; that you may comprehend the power that comes from hundreds and thousands together in concerted prayer, is the hope of Mrs. Mayme Jackson Scott, the author and compiler of this book, and of those of the United Christian Missionary Society who have directed its preparation, distribution and daily use.

ALMA EVELYN MOORE.

In the Secret of His Presence

"In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

"When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet:
If I tried, I could not utter what He says when thus we meet.

"Only this I know: I tell Him all my doubts, my griefs and fears;
Oh, how patiently He listens! and my drooping soul He cheers:
Do you think He ne'er reproves me? What a false friend He would be,
If He never, never told me of the sins which He must see.

"Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward.
And whene'er you leave the silence of that happy meeting place,
You must find and bear the image of the Master in your face."

—*Ellen Lakshmi Goreh,*
Christian Poet of India.

July First

Open thou mine eyes, that I may behold wondrous things out of thy law.—Psalm 119:18.

"Open my eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.

"Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit Divine!

"Open my ears, that I may hear
Voices of truth Thou sendest clear;
And while the wave notes fall on my ear,
Ev'rything false will disappear.

"Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my ears, illumine me,
Spirit Divine!

"Open my mouth, and let me bear
Tidings of mercy ev'rywhere;
Open my heart, and let me prepare
Love with Thy children thus to share.

"Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my heart, illumine me,
Spirit Divine!"

July Second

Reading—Psalm 95:1-7.

"O God, who dost govern the thoughts of men; bring to my mind the Upper Room where the Lord Jesus broke the bread with His disciples in the night before He was crucified; grant to me that, being of that company, I may look into the face of Him who gave Himself for the world. While I eat of His bread and drink of His cup, fill my life with His life, and send me forth to think His thoughts, to say His words, to do His deed; and so, O blessed Father, grant that, though I know it not, the light of His face may shine in my face, and all men may take note that I have been with Jesus; who loveth and reigneth with Thee and the Holy Spirit, the God of everlasting love, world without end. Amen."—*Slattery.*

July Third

Behold, I stand at the door and knock.—Revelation 3:20.

"Here was a church at Laodicea which had deliberately shut its door on the higher life. It was a church that was neither cold nor hot, a luke-warm, indifferent, spiritless people, and to such a people, willfully barring out the revelations of God, comes the Christ in this wonderful figure, standing at the door like a weary traveller, asking to be let in. Such a picture just reverses the common view one is apt to take of the religious life. . . . We speak of finding Christ, or proving God, or getting religion, as if all these things were mysteries to be explored, hidden behind doors which must be unlocked; as if, in the relation between man and God, man did all the searching and God was a hidden God.

"But the fundamental fact of the religious life is this,—that the power and love of God are seeking man; that before we love Him, He loves us; that before we know Him, He knows us; that antecedent to our recognition of Him must be our receptivity of Him. Coleridge said that he believed in the Bible because it found him. It is for the same reason that man believes in God. God finds him."—*Peabody.*

Prayer Suggestion—That I may make it possible for God to find me.

July Fourth

If any man will but open the door, I will come in to him, and sup with him, and he with me.—Revelation 3:20.

"This is not contrary to nature. The same principle is to be noticed in regard to all truth. Take, for instance, any scientific discovery of a physical force, like that which we call the force of electricity. There is nothing new about this wonderful power. It has always been about us, playing through the sky and inviting the mind of man. Then, some day, a few men open their minds to the significance of this force, and appreciate how it may be applied to the common uses of life. That is what we call a discovery; it is the opening of the door of the mind.—It is the same with religious truth. Here are our lives, shut in, limited, self-absorbed; and here are the messages of God, knocking at our door; and between the two only one barrier, the barrier of our own wills.—A Christian discipleship is simply that alertness and receptivity which hears the knocking and welcomes the spirit which says: 'If any man will but open the door, I will come in to him and sup with him and he with me.'"—*Peabody.*

July Fifth

And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.—Matthew 14:23.

Meditation—"In the patience of the mountain,
In the sun's serenity,
In the calmness of the meadow,
There are thoughts for you and me.

"In the tranquil constant star-glow,
In the persevering tree,
In the courage of the eaglet,
There are thoughts for you and me."
—*Shaw.*

"O Thou great Father of us all, we rejoice that at last we know Thee. All our soul within us is glad because we need no longer cringe before Thee as slaves of holy fear, seeking to appease Thine anger by sacrifice and self-inflicted pain, but may come like little children, trustful and happy, to the God of love. Thou art the only true Father, and all the tender beauty of our human loves is the reflected radiance of Thy loving kindness, like the moonlight from the sunlight, and testifies to the eternal passion that kindled it. Grant us growth of spiritual vision.—*Rauschenbusch.*

July Sixth

Abide in me, and I in you, as the branch can not bear fruit of itself, except it abide in the vine, so neither can ye, except it abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.—John 15:4, 5.

"As the moon and its beams are one,
So, that I be one with Thee,
This is my prayer to Thee, my Lord,
This is this beggar's plea.

. . . . . .

"As words and their meaning are linked,
Serving one purpose each,
Be Thou and I so knit, O Lord,
And through me breathe Thy speech.

. . . . . .

"Take Thou this body, O my Christ,
Dwell as its soul within;
To be an instant separate,
I count a deadly sin."—*Narayan Vanman Tilak,*
The Christian Poet of India.

July Seventh

Thou wilt show me the path of life;
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.—Psalm 16:11.

"We rejoice, O Lord our God, not in ourselves nor in the firm earth on which we tread, nor in the household, nor in the church, nor in all the procession of things where mankind moves with power and glory. We rejoice in the Lord. We rejoice in Thy strength. A strange joy it is. Day by day we find ourselves breaking out into gladness through the ministration of the senses, and by the play of inward thought; but Thou art never beheld by us. . . . O Lord our God, how near Thou art to us! and we do not know it. How near is the other life! and we do not feel it. It clothes us as with a garment. It feeds us. It shines down upon us. It rejoices over us. . . . Thither, out of narrow and anguishful ways, out of sorrows, out of regrets, out of bereavements, we look; and already we are rested before we reach it.

"Grant unto us, today, we beseech Thee, this beatific vision. Amen."
—*Beecher.*

July Eighth

Let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.—Colossians 3:15.

"The repose, the quiet balanced rest which marks our Lord's perfected life, is intended to grow more and more steadfast in those who are truly His; not the repose of indolence, not the calm arising from absence of trial and lack of temptation, a mere accidental freedom from inward struggle or difficulty, but the repose which lives in the conquest of passion, in the crucifixion of self, in a subdued will, in the reconciliation of every thought with a perfected obedience, as the whole inner being, entranced in God, yields itself in delighted harmony with His perfect mind. Such repose is attained through the continual progress of a life of grace, as it gradually overcomes the restlessness of nature, the excitements of self, the disturbance of temper or passion, the fruitless impatience of the will."—*Carter.*

May my spirit say quietly many times this day: *"God is here; He is my Father."*

July Ninth

And yet I am not alone, because the Father is with me.—John 16:32.

"Thyself amid the silence clear,
The world far off and dim,
His presence close, the bright ones near,
Thyself alone with Him."

"That is what makes a man strong under the tests of life. He is not a parasitic plant deriving its life from some other life; he is rooted deep in the soil of the eternal. As was said of John Henry Newman, such a man is never less alone than when alone. 'He is not alone, because the Father is with him.' "—*Peabody.*

And now we would enter into the secret palace of Thy presence, that, hidden with Thee, our souls may be filled with a sense of Thy sheltering care and all our energies quickened into newness of life. Lay Thy hand of love upon each one of us as in silence we seek Thy blessing.

(A moment of silent prayer.)

This blessing we ask in the name of Jesus Christ, our Lord. Amen.

July Tenth

Hereby know we love, because he laid down his life for us.—I John 3:16.

"Love which outlives
All sin and wrong, Compassion which forgives
To the uttermost, and Justice whose clear eyes
Through lapse and failure look to the intent,
And judge our frailty by the life we meant."
—*Whittier.*

"If the finest spirits of the human race should sit down and think out the kind of a God they would like to see in the universe, his moral and spiritual likeness would gradually form like unto the Son of Man. The greatest news that has ever been broken to the human race is the news that God is like Christ."—*Jones.*

"O God, Thou art Life, Wisdom, Truth, Bounty, and Blessedness, the Eternal, the only true God! My God and my Lord, Thou art my hope and my heart's joy. I confess, with thanksgiving, that Thou hast made me in Thine image, that I may direct all my thoughts, and love Thee. Lord, make me to know Thee aright, that I may more and more love, and enjoy, and possess Thee. . . . Amen."—*Anselm.*

July Eleventh

I and the Father are one.—John 10:30.

"And the greatest news we can break to that non-Christian world is just that—that the God whom you have dimly realized, but about whose character you are uncertain, is like Christ. I have watched the look of incredulity come into the faces of men in India as that announcement is made. But incredulity gives way to the thought that God *ought* to be like that, and that in turn to the thought that He *is*. 'I have thrown over everything in my belief as to the future life,' said one of the most brilliant Hindus, 'except the continuity of human existence and the consistency of the character of God.' The consistency of the character of God had been fixed for him by Jesus, concerning whom he said to me, 'Jesus is the highest expression of God we have ever seen.' That consistency of the character of God is fleeting and intangible until Jesus fixes it forever in the soul."—*Jones.*

May the intelligence that men anywhere in the earth are turning to God be to me good news that shall stir my heart to instant thanksgiving.

July Twelfth

Ye therefore shall be perfect, as your Heavenly Father is perfect.—Matthew 5:48.

"Further, I know nothing higher for man than to be Christlike. The highest adjective descriptive of character in any language is the adjective 'Christlike.' No higher compliment can be paid to human nature than to be called Christlike. When India, a non-Christian nation, wanted to pay her highest compliment to her highest son, she searched for the highest term she knew and called Gandhi a Christlike man."—*Jones.*

"Our blessed Savior . . . establish Thy rule over every part of our nature. Subdue our passions and energies to Thy will. In Thy light may we see our faults and failures, and as they are revealed, do Thou remove them, and finish in us the work Thou hast begun. Grant us grace today to let Christ live out His life in us. May He so possess our spirits and so govern our lives, that men, beholding us, may think of Him; listening to us, may hear His message; and in fellowship with us, may feel the influence of His spirit. Keep us from stifling the voice within. Keep us from becoming so engrossed with our worldly pursuits that we lose sight of the Christ who reigns in our souls, and who is our very life. For Thine own name's sake. Amen."—*Pidgeon.*

July Thirteenth

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose and followed him.—Matthew 9:9.

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my silver and my gold;
Not a mite would I withhold:
Take my intellect, and use
Every power as Thou shalt choose.

"Take my will, and make it Thine,
It shall be no longer mine:
Take my heart; it is Thine own,
It shall be Thy royal throne."

—*Havergal.*

July Fourteenth

Reading—I Kings 21:1-4.

"Supposing that Ahab had said his prayers that night, would it have made much difference what he said in praying? Imagine him reciting some formal petitions learned in his childhood; *would that have been his real prayer?* It is clear that Ahab's demand on life that night was simply his covetous desire for Naboth's vineyard. . . . Consider how often God must so look through our conventionally proper petitions, and in our hearts perceive our unvoiced but controlling wants—sometimes as mean, selfish, covetous as Ahab's. These are the deep prayers of our lives—our hearts are set upon them—and God is not deceived when we tell him in pious phrases that we wish his blessing. . . ."—*Fosdick.*

"O Eternal God, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed for the glorification of Thy Name, and by Thy blessing, it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue; the works of nature into the works of grace; by making them orderly, regular, temperate; and let no pride or self-seeking, no covetousness or revenge, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus; that, doing all things for Thy glory here, I may be partaker of Thy glory hereafter, through Jesus Christ our Lord. Amen."
—*Taylor.*

July Fifteenth

Reading—Psalm 19:1-6.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of neverfailing skill,
He treasures up His bright designs,
And works His sovereign will.

"Blind unbelief is sure to err,
And scan His work in vain:
God is His own interpreter,
And He will make it plain."

July Sixteenth

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir we would see Jesus.—John 12:20, 21.

E. Stanley Jones says: "My chief business and chief joy is to introduce men to this Christ of the Indian Road. If I do that, I must know Him myself, and that means much. 'Have you seen Jesus?' a Hindu lawyer asked me one day. I could not glibly reply, but slowly said, 'Yes, I believe I have.' 'Then,' said he, 'you have found something that I have not yet found. I must get it.'"

"We would see Jesus, the great rock foundation
Whereon our feet were set with sovereign grace;
Nor life nor death, with all their agitation,
Can thence remove us, if we see His face.

"We would see Jesus; this is all we're needing;
Strength, joy and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night."

July Seventeenth

The prayer of faith shall save.—James 5:15.

"O Lord, increase our faith. By it may we be enabled to remove mountains of difficulty from our way. May it be our shield with which to quench the darts of temptation. May it steady and encourage us as we endeavor to form our plans and assume our duties and responsibilities in accord with Thy will. May it deliver us from fearful anxiety respecting our own welfare, and that of our loved ones whom we commit to Thy care. May it incline us to be forgiving and patient and considerate and sympathetic. May it prompt us to gracious and kindly words and deeds. May it save us from being too much gratified by praise and from being too much cast down by blame. May it lend zest to the day's toil and quicken us to renewed energy and fidelity in our work. . . . May it strengthen our hold upon possessions that abide, and be unto us the evidence of things not seen, and the substance of things hoped for. May it assure us each day, as we fare on our pilgrimage, that Thou art nigh, and lead us into the blessed experience of companying with Thee as a man walketh and talketh with a friend. Amen."—*Dewey.*

July Eighteenth

Reading—John 6:35; Revelation 22:17.

"Here, in the Gospel the message of Christ is described as the bread of life, and here, again, in the Book of Revelation, as the water of life. Bread and water, the very plainest, most essential, everyday needs, the forms of nourishment of which we rarely think, but which on no day we go without.

"A great many people seem to think that religion is a kind of luxury in life, a Sunday delicacy, an educated taste, an unessential food, which one can, at his discretion, take or go without. But to Jesus Christ religion is no such superimposed accessory; it is simply bread and water, the daily necessity, the fundamental food, the universally essential and normal satisfaction of the natural hunger and the human thirst. . . . Religion is not a luxury added to the normal life; it is the rational attitude of the soul in its relation to the universe of God. It is not an accident that the central sacrament of the Christian life is the sacrament of daily food and drink. 'This do,' says the Master, 'so oft as ye eat and drink it, in remembrance of me.'"—*Peabody.*

Prayer Suggestion—For naturalness and simplicity in our religious life.

July Nineteenth

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.—Deuteronomy 30:14.

"And how elementary are the sources of religious confidences! They lie, not in remote or difficult regions of authority, or conformity, or history, but in the witness of daily service, and of commonplace endeavor. 'The word is very nigh unto thee,' says the Old Testament. The satisfying revelation of God reaches you, not in the exceptional, occasional, and dramatic incidents of life, but in the bread and water of life which you eat and drink every day. . . ."

"Forenoon and afternoon and night! Forenoon,
And afternoon, and night! Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won."
—*Sill.*

Grant me the deep joy of consciously doing the will of God this day.

July Twentieth

For bodily exercise is profitable for a little but Godliness is profitable for all things, having promise of the life that now is, and of that which is to come.—I Timothy 4:8.

"Now the apostolic doctrine is this: 'You do not grow strong in body or in mind without discipline and exercise.' The same athletic demand is made on your soul. All through the writings of this vigorous, masculine, robust adviser of young men, you find him taking the athletic position. . . . It is just as athletic a performance, he thinks, to wrestle with the prince of the darkness of this world as to wrestle with a champion. It needs just as rigorous a training to pull against circumstances as to pull against time. It appears to him at least not unreasonable that the supreme interest of an immortal soul should have from a man as much attention and development as a man gives to his legs, or his muscles, or his wind."—*Peabody.*

"O Lord, grant me this day some truer acquaintance with myself. If the result be humiliation, may I be raised up by Jesus Christ into a self-respect born of penitence."—*Bosworth.*

July Twenty-first

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matthew 11:28.

"Thought is tested in life and conduct. There are about us hundreds of men and women who have found that in the business of keeping level with life, in the more desperate business of fighting one's character through to something like decency, Jesus is still a dependable factor. . . . It is the experience of countless souls that where we touch Jesus we do somehow touch the real. It is our experience that we can depend upon Him, that we can utilize Him; and our experience is guaranteed in a measure by the similar experience of others."—*Glover.*

"Almighty God, the refuge of all that are distressed, grant unto us that, in all trouble of this our mortal life, we may flee to the knowledge of Thy loving kindness and tender mercy; that so, sheltering ourselves therein, the storms of life may pass over us, and not shake the peace of God that is within us. Whatsoever this life may bring us, grant that it may never take from us the full faith that Thou art our Father. Grant us Thy light, that we may have life, through Jesus Christ our Lord. Amen."—*Dawson.*

July Twenty-second

Then hath he said, Lo, I am come to do Thy will.—Hebrews 10:9.

"Jesus died (the writer of Hebrews says), to put away sin by the sacrifice of Himself. What did He do? He identified himself with the will of God, and by so doing cast such a flood of light on it as transfigured it. He prayed in Gethsemane what He taught his disciples to pray: Thy will be done.' That lies at the heart of all Christian prayer; it is the center of the life and work of Jesus. He suggests that, in a wonderful way, a way past our grasp, Jesus and the will of God are identified, and that everything which Jesus did is brought about by that identification of Himself with the will of God."—*Glover.*

"I ask not that my course be calm and still;
No, here too, Lord, be done Thy holy will:
I ask but for a quiet, childlike heart;
Though thronging cares and restless toil be mine,
Yet may my heart remain forever Thine;
Draw it from earth, and fix it where Thou art."
—*Spitta.*

July Twenty-third

Reading—John 20:1-8.

"The two disciples had come together, as the passage says, to the sepulchre, but that other disciple, though he came first, hesitated to go in, until the impetuous Peter led the way, and 'then went in also that other disciple.'

"There are always these two ways of exerting an influence on another's life, the ways of conscious and unconscious influence. A few persons in a community have the strength of positive leadership. But such real leaders are few. On the other hand, however, there is for all of us an unavoidable kind of influence; the unconscious effect on another's life made not by him who preaches, or poses, or undertakes to be a missionary, but simply by the man who goes his own way, and so demonstrates that it is the best way for others to follow. That is what Laurence Oliphant once called, 'living the life'; the kind of conduct which does not drive, but draws."—*Peabody.*

"Thou Life within my life, than self more dear,
Thou Veiled Presence infinitely clear;
From all illusive shows of sense I flee
To find my center and my rest in Thee."

July Twenty-fourth

Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.—John 4:34.

"When He speaks of the will of God, He means substantially what we should call the nature of God. The will is the expression of the real, the deepest, nature. It is God at the most definite, the most essential. . . . Jesus and the will of God interpret each other; . . . Jesus, in His life and mind and death, we read the mind and life of God, the will and nature of God. . . . In Jesus, God is made intelligible to us and becomes our own, ours because we see and understand. . . . Men had known the will of God, as they called it, but they had not loved it. They saw it from without; they conceived of God as a hard, alien, external force, and they shuddered and shrank from Him. . . . But Jesus takes the will of God, and interprets it, and makes it, with all its mystery, a new thing: He brings us to see it in the light of his own experience. He teaches us to find in God's nature, something akin to his own nature, something, therefore, that we can accept and trust, and by-and-by may love."—*Glover.*

Let us pray for a sincere willingness to know God's will.

July Twenty-fifth

Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.—Psalm 27:14.

"When persons have learned to look upon the daily course of their ordinary life, with its duties and troubles, however commonplace, as their offering to God, and as the safest school for themselves of perfection, they will have made a very important step in the spiritual life. Another step so simple that it is often despised, is to do everything, however ordinary, as well as it can possibly be done, for God's sake. A third is to be always pressing forward; when a mistake is made, or a fault committed, to face and admit it freely; but having asked God to supply the deficiency caused by our own infirmity, to go on steadfastly and hopefully."—*Lear.*

"O Lord, renew our spirits and draw our hearts unto Thyself that our work may not be to us a burden, but a delight; and give us such a mighty love to Thee as may sweeten all our obedience. Oh, let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in Thy work. Amen."
—*Jenks.*

July Twenty-sixth

But put ye on the Lord Jesus Christ.—Romans 13:14.

"Peter might have stood before the sepulchre, and tried all in vain to influence and urge his friend to come in with him, but instead of this he simply enters, and then, without any conscious persuasion on his part, that other disciple enters too. So it is that a man today just takes his stand among us in some issue of duty, not dragging in allies to help him, but quietly standing on his own isolated conviction, and some day 'that other disciple' just comes and stands by him for the right. . . . Or a man enters just a little way into the power of the religious life, just enough to feel how incomplete in his faith, and how little he can do for anyone else, and one day as he gropes his way toward the light he feels a hand reaching out to his, and 'that other disciple' gives himself to be guided by the strength which had seemed to its possessor until that moment, weakness. Here is the encouragement and the interpretation of many an insignificant and apparently ineffective life. Positive and predetermined influence few of us can boast of possessing, but this unconscious influence not one of us can escape."

—*Peabody.*

July Twenty-seventh

Make me to understand the way of thy precepts:
So shall I meditate on thy wondrous works.—Psalm 119:27.

"O God, I thank Thee for each sight
Of beauty that Thy hand doth give,
For sunny skies, and air, and light;
O God, I thank Thee that I live.

"That life I consecrate to Thee;
And ever, as the day is born,
On wings of love my soul would flee,
And thank Thee for another morn.

"Another day to do, to dare,
To tax anew my growing strength,
To arm my soul with faith and prayer,
And so reach heaven and Thee at last."

—*Mason.*

July Twenty-eighth

And as Jesus passed by from thence, two blind men followed him, crying out, and saying, have mercy on us, thou son of David.—Matthew 9:27.

"One of the most extraordinary traits in the ministry of Jesus Christ is His undesigned persuasiveness. He does not seem to expect a generally accepted influence. He recognizes that there are whole groups of souls whom He can not reach. Only they who have ears to hear, He says, can hear Him. He just goes his own great way, misinterpreted, persecuted; and at last the world perceives that it is the way to go, and falls into line behind Him. When He puts forth His sheep, He goes before them, and they follow Him. It is simply the contagion of personality, the magnetism of soul, the spiritual law of attraction, which draws a little soul toward a great soul, as a planet is drawn in its orbit around the sun."—*Peabody.*

Let us pray today that God will help us make our influence like unto that of Jesus, drawing others toward Him.

July Twenty-ninth

When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things.—I Corinthians 13:11.

"When Christ sets as our ideal the childlike qualities of sincerity and humility, He is not asking us to be *childish.* Many foolish prayers are offered by the well-meaning but unintelligent with the excuse that they are childlike in their simple trust. But we are grownup children, and have an obligation to exercise our intelligence, to outgrow infantile ideas of prayer that belittle it, and to enlarge our conceptions of the significance which fellowship with God may have for life. . . ."—*Fosdick.*

"O Heavenly Father, the Author and Fountain of all truth, the bottomless Sea of all understanding, send, we beseech Thee, Thy Holy Spirit into our hearts, and lighten our understandings with the beams of Thy heavenly grace. We ask this, O Merciful Father, for Thy dear Son, our Saviour, Jesus Christ's sake. Amen."—*Ridley.*

July Thirtieth

Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power.—Colossians 2:8-10.

"You focus the sun's rays through a magnifying glass and start a fire. The contents of a vast library are focused into a catalogue. The policy of a nation is focused through the personality of an ambassador. Jesus Christ revealed God in a human focus. Men saw in Him enough of God for their need. They were satisfied. There was no sense of the inadequacy of Christ. The inadequacy was in their power of searching the depths of the revelation that was in Him. . . .

"Do we seek God where He is focused or where it is more difficult to find Him?"—*Adam.*

"Holy Spirit, Truth divine,
Dawn upon this soul of mine.
Word of God, and inward light,
Wake my spirit, clear my sight."
—*Longfellow.*

July Thirty-first

The Lord is the strength of my life.—Psalm 27:1.

"Our gracious Father in Heaven, we accept with thankful hearts this most wonderful privilege of entering into Thy presence through prayer. A new day stretches out before us, and we know not what shall befall us ere we come to its close. How greatly do we need a strength that is more than human. We find ourselves insufficient for the tasks of the day. Our vision is so narrow, our judgment is so faulty, our wisdom so incomplete. . . . Forgive us and help us, we pray. Teach us that we are most strong when in weakness we throw ourselves upon Thee. Teach us that we shall enjoy the greatest liberty when we are in most complete bondage to Thee. Teach us that to lose self is to gain power and influence. Help us today to be good witnesses for Jesus Christ. May our lives ring true. May our conduct be in strict accord with the profession we make. May it be easier for others to do right today, because we are in the world. Make us strong in the hour of temptation, and give us grace for every trying situation that may arise. This petition we humbly offer through Jesus Christ our Lord. Amen."
—*Abernathy.*

August First

The people which sat in darkness saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.
From that time began Jesus to preach and to say, Repent ye; for the kingdom of heaven is at hand.—Matthew 4:16, 17.

"The 'great light' dawned silently and gently, as is the nature of light. A man came quietly into their synagogues showing them a picture of Things-As-They-Ought-To-Be. He made them feel that the beginning of God's new order was at hand. He showed them the changes in their own lives that the new order would necessitate, and he urged them to make these changes at once. The significant thing is that it was Jesus who came preaching this vision—Jesus who was able not simply to present His vision, but to bring His vision to pass.

"Lord Jesus Christ, make this to be for me a day in the growing Kingdom of God. With Thine unerring insight, show what things in my life ought not to be, and give me an inspiring vision of the New Order that shall make their further presence in my life intolerable to my own moral sense."
—Bosworth.

August Second

I am thy servant; give me understanding,
That I may know thy testimonies.—Psalm 119:125.

"Awake, my soul, and with the sun
Thy daily stage of duty run:
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

"In conversation be sincere;
Keep conscience as the noontide clear;
Think how all-seeing God thy ways
And all thy secret thought surveys.

"Direct, control, suggest this day,
All I design, or do or say,
That all my powers, with all their might,
In Thy sole glory may unite."

August Third

If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself.—John 7:17.

"Our will is the focus point of our personality. As we will, we live. As we do not will, we drift. Life is fundamentally will and we know it. If will is the king, as it were, in the inner life, he must be a constitutional king—he may rule, but not overrule. He may be an executive, but not a tyrant. That is to say, will has a definite relation to all the other powers of our being, but not a coercive relation. Will has a vital relation to the reason, but it must not be despotic. *We cannot will to believe what is obviously false.* That would be a despotic use of the will. At the same time, we must will to believe what reasonably claims us; if not then will is a slave instead of an executive."—*Adam.*

Suggestion for Prayer—That our will may be conformed to the will of the Father and so be a safe guide for all our activities.

August Fourth

Reading—Luke 17:5-15.

"'As they went, they were healed.' The cure of these sick men was not only remarkable in itself, but still more remarkable because of the way in which it happened. . . ✓ As they went, they were cleansed. Not in the moment of Christ's benediction, nor yet in the moment of ecclesiastical recognition, but just between the two they were healed. . . .

"So perhaps it happens that a man some morning kneels down and says his prayer, and then arises and goes out into the world, the same man with the same cares and fears on his shoulder, as though there had been no blessing from his prayer. He passes out into the day's life all unchanged. But then, as it sometimes happens through God's grace, as he goes, life seems soberer and plainer, and, by the very prayer he thought unanswered, he is healed. Not in the great hour of his petition, but as he trudges along the dusty road of life the cleansing comes to him, and the burden which he prayed might be taken from him, and which seemed to be left to bear, drops unnoticed by the way."—*Peabody.*

O Lord, may I be able today to remember often who my Father is and to be true to the best traditions of the family to which I belong.

August Fifth

In the day of my trouble, I will call upon thee; for thou wilt answer me.—Psalm 86:7.

"In moods when doubts possess our soul and it is hard to believe in the reality of a responsive God who hears our prayer and heeds our wants and needs, it is well for us to try to imagine the opposite alternative. If there were no fatherly God, if all our yearning and aspirations struck against a sky of brass, if our only answer were an echo of our own cry—how false would life seem, how inextricably bewildered would our soul be! With all its difficulties, a prayer-hearing and a prayer-answering God is easier for our human reason to accept than no God at all, or an unresponsive God. . . .

"When other helpers fail we come to Thee, Thou God of love, and we are never without answer to our call. . . . Thy fatherly care is over us. We are lifted up by Thy strong hand whenever we fall. Our times are in Thy hand and we trust Thee to the end. Provide for us our daily task and our nightly rest, and safeguard us for Thy name's sake. Amen."

—*The Daily Altar.*

August Sixth

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psalm 91:1.

"Thy spirit hovers round me still,
And makes me Thine;
Into my heart it brings a thrill
Of love divine.

"Thy presence ever makes me strong,
To do Thy will;
Leads me to ever shun the wrong,
In trials or ill.

"Each day, each hour, I fain would ask,
Thine own to be;
In humble work or mighty task
Be led by Thee."

—*Wilford Hall Scott.*

August Seventh

Exalt ye Jehovah our God,
And worship at his holy hill;
For Jehovah our God is holy.—Psalm 99:9.

"Men's convictions as to the nature of God control the fates of races and empires; they are the most potent things mankind has. A doctrine of God that ignores His unity, His personality, or my personality, or the righteousness that must govern us both, leads to disaster. . . . My personality includes feeling and reason, the instinct for wife and child and state, an imperious demand for an ever larger life, for a richer development of nature and character—that is what the Greek teaches us, and we know by now that he is right; and any religion that denies me any of these claims will produce a poorer type of mankind, a lie of some sort, and not the true thing."—*Glover.*

"O Thou art Life, and the Giver of Life, we thank Thee that Thou art also Love, and the Author of all our joys and blessings. . . .

"Help us to 'stand fast in the faith' and to bear witness of it to others. Enable us to do good to our fellowmen and to serve Thee by advancing Thy Holy Kingdom over all the earth. Amen."—*Remensnyder.*

August Eighth

And he did not many mighty works there because of their unbelief.—Matthew 13:58.

"Methinks we do as fretful children do,
Leaning their faces on the window-pane
To sigh the glass dim with their own breath's stain,
And shut the sky and landscape from their view,
And thus, alas! since God the maker drew
A mystic separation 'twixt those twain,
The life beyond us, and our souls in pain,
We miss the prospect which we're called unto.
By grief we're fools to use. Be still and strong,
O man, my brother! hold thy sobbing breath,
And keep the soul's large window pure from wrong,—
That so, as life's appointment issueth,
Thy vision may be clear to watch along
The sunset consummation—lights of death."
—*Browning.*

Prayer Suggestion—That God's work may not be hindered today because of my disbelief.

August Ninth

The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.—Mark 4:28.

"He (Jesus) does not expect the Christian character to bloom in a day. Having found a receptive soul, He gives it time to grow. His loving observation of the ways of nature teaches Him the analogy of the growth of the spirit. 'First the blade,' He says, 'then the ear, after that the full corn in the ear.' Let the sower find good ground and he may wait for a harvest. Human nature, like the wheatfields of Palestine, is a soil where the good naturally grows."—*Peabody.*

"Come, O Lord, in much mercy down into my soul and take possession and dwell there. A homely mansion, I confess, for so glorious a majesty, but such as Thou art fitting up for the reception of Thee, by holy and fervent desires, of Thine own inspiring. Enter then and adorn, and make it such as Thou canst inhabit, since it is the work of Thy hands. Give me Thine own self, without which, though Thou shouldst give me all that ever Thou hast made, yet could not my desires be satisfied. Let my soul ever seek Thee, and let me persist in seeking, till I have found and am in full possession of Thee. Amen."—*St. Augustine.*

August Tenth

And he said, so is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.—Mark 4:26, 27.

"It (seed) has potential capacity. The forces of the universe conspire in its germination. Even the lives which seem sterile and blighted have in them the latent good. Precisely as the law of growth gives significance to each season, however harsh, and to each storm, however violent, so the law of growth in the Christian character sanctifies childhood, dignifies experience, and forbids despair. Where there is growth there is life, and where there is life there is hope. What Jesus has in mind is not primarily the condition of a life, but its direction."—*Peabody.*

"Our Divine Father, Who in holy love hast created and art sustaining us, Thy children, we invoke Thy gracious blessing upon us at the threshold of this day. . . . Fill our hearts with love and our minds with all high and worthy purposes. In our vocations assist us to see the divinity of labor, the expansive power of sympathy, the eternal might of righteousness and integrity. May we do good to all men as we have opportunity."—*Gallup.*

August Eleventh

And about that time there arose no small stir concerning the Way.—Acts 19:23.

"It was no accident which gave to the Gospel its original title of 'the Way.' The Christian religion is a movement, an organism, a faith, a hope, a door, a way. Let a life be but moving along the way of Jesus, and like a river, the very motion is a cleansing process, and instead of the malaria of the stagnant pool there is the self-purification of the flowing stream."

—*Peabody.*

"Make us resolute to do
What Thou showest to be true;
Make us hate and shun the ill
Loyal to Thy holy will.

"May Thy yoke be meekly worn,
May Thy cross be bravely borne;
Make us patient, gentle, kind,
Pure in life, in heart and mind."

—*Parker.*

August Twelfth

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4:4.

"Jesus meets temptation as a man. Had He used divine power to destroy the tempter, his victory could neither guide our conduct nor inspire our hope. He fought as we may fight: he won as we may win. He never performed miracles for his own comfort. 'The sword of the spirit, which is the Word of God,' was His weapon. . . . The man who tries to live on bread alone, dies. A soul can not eat wheat; earthly food feeds earthly life. But man is made to be a son of God; he is a child of eternity, a possible heir of heaven. His spiritual nature, as well as his physical, must have its appropriate food. The heart is made for God; it cries out for Him. A living soul needs a living God."—*MacArthur.*

Our prayer to God should not be for endorsement, but for direction.

August Thirteenth

Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. Read Luke 2:29-35.

"The third gospel narrates that when the infant Jesus was brought by His parents into the temple, a devout old man took the child in his arms and prophesied that through this child the thoughts of many hearts should be revealed. That is precisely what has happened to multitudes of lives through the teaching of Jesus. He has revealed to them the thoughts of their own hearts and taught them that their best self was their true self. When the prodigal is stirred to repentance, he 'comes to himself.' He had lost himself and now it is himself whom he finds. The faith of Jesus in men produced faith in themselves, and they discovered within themselves thoughts and motives of which they themselves had not dreamed."—*Peabody.*

May God give us such vision of ourselves as we are able to endure, and make that vision of some service to another.

August Fourteenth

Reading—Psalm 105:1-5.

"We have not known Thee as we ought
Nor learned thy wisdom, grace, and power;
The things of earth have filled our thought,
And trifles of the passing hour.
Lord, give us light thy truth to see,
And make us wise in knowing Thee.

"We have not loved Thee as we ought,
Nor cared that we are loved by Thee;
Thy presence we have coldly sought,
And feebly longed thy face to see.
Lord, give a pure and loving heart
To feel and own the love thou art.

"We have not served Thee as we ought;
Alas! the duties left undone,
The work with little fervor wrought,
The battles lost, or scarcely won!
Lord, give the zeal, and give the might,
For Thee to toil, for Thee to fight."

—*Pollock.*

August Fifteenth

Reading—Psalm 95:6; 100:3, 4; Philippians 4:6.

"Active or dormant, the instinct of prayer abides, a faithful tenant, in every soul. The peasants who went to the Incarnate One and said, 'Lord, teach us to pray,' were representative of a whole race, a race which feels stirring within its breast a capacity for prayer, but whose power to pray falls far short of the desire. The instinct to pray may be undeveloped, or paralyzed by violence, or it may lie bed-ridden in the soul through long neglect; but even so, no benumbed faculty is more readily roused to life and nerved to action than that of prayer. The faculty is there; no one is without it. Whether it expands, and how, is only a question of the will of the person concerned."—*Brent.*

"O Thou Teacher of Mankind, grant us an entrance into the school of prayer that we may learn the wondrous art of tarrying behind the closed door with Thyself and us alone. Teach us humility, resolution and the consciousness of Thyself that we may always make Thee first in our thoughts. Thou didst press upon us the atmosphere of Thy heart to make us want what Thou wantest us to have. Neither the consciousness of our needs nor the helplessness of our condition is presented to Thee for our prayer, but out of humility of heart and mind and will, we lift up our souls to Thee, and call Thee Father, confessing our penitence, rejoicing in our fellowship, and believing that Thou wilt supply our needs and sustain us in our helplessness; through Jesus Christ our Lord. Amen."—*Ainslie.*

August Sixteenth

Master, where dwellest Thou?—John 1:38.

The Quest

"O Master of my soul, where dwellest Thou?
For but one Sovereign doth love allow,
And if I find not Thee, quite lost am I;
Tell me Thy dwelling place; this is my cry.

"No travel will I shrink, no danger dread,
If to Thy home, where'er it be, I may be led;
Not where the world displays its golden pride,
Only with Him, who is the King, would I abide."

August Seventeenth

The Finding

"Nay, not in far distant lands, but ever near,
Near as the heart that hopes or beats with fear;
My Home is in the heaven, and yet I dwell
With every human heart that loveth well.

"Not where proud perils are I place My throne,
But with the true of heart, and these alone;
So where the contrite soul breathes a true sigh,
And where kind deeds are done, even there dwell I.

"And those who live by love need never ask,
They find my dwelling place in every task;
Vainly they seek who all impatient roam;
If brave and good thy heart, there is My home."

—*The Bishop of Ripon.*

August Eighteenth

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.—John 15:10.

"Keep my commands, abide in my love,—obedience the condition of favor. Nature everywhere teaches and enforces this same law.

"All abiding art, all the triumphs of science and industry, bear witness that success is attained only in strict conformity to Nature's commands. Then even the lightning will become a useful, peaceful partner.

"God in Christ, the incarnation of the divine love, wisdom, and power, woos the soul of man, offering forgiveness and seeking to secure in us a voluntary, loving obedience to the unchangeable truth of the universe,—the commands of God. All blessings follow if we 'abide in His love.' . . ."

—*Craig.*

"O God our Father, who dost exhort us to pray, and who dost grant what we ask, if only, when we ask, we live a better life; hear me, who am trembling in this darkness, and stretch forth Thy hand unto me; hold forth Thy light before me; recall me from my wanderings; and Thou being my guide, may I be restored to myself and to Thee, through Jesus Christ. Amen."—*St. Augustine.*

August Nineteenth

Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.—Matthew 6:34.

"Inevitably our yesterdays stretch over into today and today stretches over into our tomorrows. But neither the anxieties of yesterday nor those of tomorrow have any right to intrude themselves into today. It is intended by our Father that we shall meet each day with a fresh mind, a glad and hopeful heart and a simple trust in the divine protection and care."

—*The Daily Altar.*

"Almighty God, our Heavenly Father, we thank Thee for the way of approach to Thyself through the rent veil of the flesh of Jesus Christ, our Lord, . . . for the assurance that Thou hearest us, and dost delight to answer our prayers when they are in accord with Thy Holy Will. We bless Thee for Thine unspeakable gift, for the matchless expression of Thy love in the sacrifice of Christ, and for the grace so freely bestowed upon the sinful sons of men. Accept the homage of our hearts, the surrender of our wills, the consecration of our powers, and help us in all circumstances to be true to Thee. . . . Amen."—*Boyd.*

August Twentieth

Unto thee, O Lord, do I lift up my soul.—Psalm 25:1.

"My Faith looks up to Thee,
Thou lamb of Calvary,
Saviour divine!
Now hear me while I pray,
O let me from this day
Be wholly thine.

"May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O, may my love to Thee
Pure, warm and changeless be,
A living fire."

August Twenty-first

Let this mind be in you, which was also in Christ Jesus.—Philippians 2:2-5.

"Let our tempter be under the rule of love of Jesus: He can not alone curb it,—*He can* make us gentle and patient. Let the vow, that not an unkind word of others shall ever be heard from our lips, be laid trustingly at His feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of the Divine nature shines out through our frail humanity."—*Murray.*

O Lord, may I have the disposition to believe gladly every good thing for which there is suitable evidence and to act in accordance with my belief.

August Twenty-second

That the life also of Jesus might be made manifest in our mortal flesh.—II Corinthians 4:11.

"The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. God's will does not come to us in the whole, but in fragments, and generally in small fragments. It is our business to piece it together, and to *live* it in one orderly vocation."—*Faber.*

"O Lord, our God, we desire to feel Thee near us in spirit and in body at this time. We know that in Thee we live and move and have our being, but we are cast down and easily disquieted, and we wander in many a sad wilderness where we lose the conscious experience of Thy presence. Yet the deepest yearning of our hearts is unto Thee. As the heart panteth after the waterbrooks, so pant our souls after thee, O God. Nothing less than Thyself can still the hunger, or quench the thirst with which Thou hast inspired us. Power of our souls! enter Thou into them and fit them for Thyself, making them pure with Christ's purity, loving and lovable with His love."—*McComb.*

August Twenty-third

He that saith he abideth in him ought himself also to walk even as he walked.—I John 2:6.

"To know Christ is the way to grow in holiness. Christianity is not a religion of rules. It is a religion of the divine example. Try to follow the blessed steps of the most holy life. Take His advice. Ask yourself, in the moment of perplexity or temptation, what would He do if He were here. Nothing else will so surely lead us into the way of holy living."—*Hodges.*

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Everything to God in prayer."

August Twenty-fourth

Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.—I Peter 4:19.

"We all meet trouble in ourselves or others, and oftentimes we wonder why in God's world such calamities should fall, such wretchedness should continually exist, plunges faith into perplexity. . . . Such an attitude toward trouble as Peter here recommends is the most wholesome and hopeful possible to man. And it is reasonable too, if only on the ground that trouble *develops in men the essential qualities of strong character.* Our highest admiration is always reserved for men who master difficult crises. . . . Nothing in human life is so impressive as pluck, 'fighting with the scabbard after the sword is gone.' And no one who deeply considers life can fail to see that our best character comes when, as Peter says, we 'suffer as a Christian'."—*Fosdick.*

Let us put ourselves in such relationship to God that in time of trouble He may be able to help us.

August Twenty-fifth

Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.—Psalm 100:3.

"Our Father, who art in heaven, how great is the love Thou hast shown to the children of men! Not only didst Thou so love the world as to give Thine only begotten Son to redeem it from sin, but in Him Thou hast made provision for all our manifold needs. Thou didst make Him unto us wisdom, righteousness, sanctification, and redemption. Forbid, Almighty God, that I should despise the riches of Thy grace, or be satisfied with my present attainments in Christian knowledge and character. Grant unto me and unto all Thy children, according to the riches of Thy glory, that we may be strengthened with power through Thy spirit in the inward man; that we may be filled with all the fulness of God. Amen."—*Garrison.*

August Twenty-sixth

For if ye forgive men their trespasses, your heavenly Father will also forgive you.—Matthew 6:14.

"Not on the vulgar mass
Called 'work' must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:

"But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weighted not as his work, yet swelled the man's account:

"Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could ever be,
All men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped."
—*The Daily Altar.*

August Twenty-seventh

Reading.—I Peter 4:12-16; Hebrews 2:8-10.

"O God, who art unsearchable in Thy judgments, and in Thy ways past finding out, we bow before the mystery of Thy being, and confess that we know nothing, and can say nothing worthy of Thee. We can not understand Thy dealings with us. We have faith, not sight; when we cannot see, we may only believe. Sometimes Thou seemest to have no mercy upon us. Thou dost pierce us through our most tender affections, quenching the light of our eyes in dreadful darkness. Death tears from us all that we love, and Thou art seemingly deaf to all our cries. Our earthly circumstances are reversed and bitter poverty is appointed us, yet Thou takest no heed and bringest no comfort to the sorrow and the barrenness of our life. Still would we trust in Thee and cling to that deepest of our instincts which tell us that we come from Thee and return to Thee. Be with us, Father of Mercies, in love and pity and tenderness unspeakable. Lift our souls into Thy perfect calm, where all our wills are in harmony with Thine. Amen."—*McComb.*

August Twenty-eighth

They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles.—Isaiah 40:31.

"Is there no way of escape for us when in trouble or distress? Must we just plod wearily through it all, and look for no relief? All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure 'way to escape' from all that can hurt or trouble it. . . . The soul that waits upon the Lord is the soul that is entirely surrendered to Him, and that trusts Him perfectly. Therefore we might name our wings the wings of Surrender and of Trust. . . ."—*Smith.*

"Almighty God, who never faileth them who put their trust in Thee, help me to put all my trust in Thee, and Thee alone. In all difficulties may I have recourse to Thee; in all troubles to rest and depend upon Thee. Thou wilt keep him in perfect peace whose mind is stayed on Thee; let me stay myself upon Thee, that Thou who art the confidence of all the ends of the earth, may be my confidence forever. Amen. . . ."—*Garrison.*

August Twenty-ninth

Reading.—Matthew 7:24-27.

"An important fact is here asserted by the Master, which is commonly obscured in the commentaries. He says that no matter whether a man's life be built on sand or on the rock, he yet will experience the blasts of adversity; on both houses alike 'the rain descended, and the floods came, and the winds blew'. . . . The man of faith with his house on a rock faces the same storm that wrecks the faithless man. *The difference is not in the adversity, but in the adversity's effect.* No more important question faces any soul than this: seeing that trouble is an unevadable portion of every life, good or bad, what am I to do with it? . . . Rebellion, despair, bitterness, or triumphant faith—we can say which impression adversity shall leave upon us."—*Fosdick.*

"Lord Jesus, in Thy mercy help us, and grant us grace to look up in faith to Thee. Give us strength to withstand the many sins and temptations of today, help us to cast aside all our cares, and trust with child-like faith in Thee. Amen."—*Doerffler.*

August Thirtieth

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.—Matthew 5:17.

"The Jews thought that Jesus had come to destroy their teaching and to abandon all their splendid history, though Jesus repeatedly told them that His purpose was not destructive; that He wanted to take all that great past and fill it full of the meaning it was meant to bear; to fulfil as this famous verse says, their law and prophets. A great many people think still that Jesus comes to destroy. . . . But Jesus always answers that he comes not to destroy, but to fulfil; not to preach the renunciation of capacity, but the consecration of capacity. . . . The soul is not saved by having the force taken out of it. It is, as Chalmers said, the expulsive force of a new affection which redeems one from his old sin. How small a thing we make of the religious life; hiding it in a corner of human nature, serving it in a fragment of the week; and here stands Jesus Christ at the center of all our activities of body and mind and will, and calls for the consecration of the whole of life, for the all-round man, for the fulfilment of capacity. In Him, says the scripture, is not emptiness, but fulness of life."—*Peabody.*

August Thirty-first

But when the young man heard that saying, he went away sorrowful; for he was one that had great possessions.—Matthew 19:22.

"A great necessity is a great opportunity. Nothing is really lost by a life of sacrifice; everything is lost by a failure to obey God's call. The opportunities for generously serving Jesus Christ are few; perhaps not more than one in a lifetime. They come, they do not return. What we do upon a great occasion will probably depend on what we already are; what we are will be the result of previous years of self-discipline under the grace of Christ, or of the absence of it."—*Liddon.*

"Good master, what shall we do that we may obtain eternal life? We find ourselves weak and insufficient amid the pressure of the world. Our ideals seem to slip away from us, and our evil shadows follow ever after us. But in loving Thee, thou great Lover of us all, we find ourselves inspired again to holy things, and we take comfort in the midst of our incompleteness. Lord Christ, we love Thee; help Thou our imperfect love. Hold Thou our hand in Thine own, and lead us to the Father's presence, for our prayer is in thy name. Amen."—*The Daily Altar.*

September First

All the nations shall come and worship before thee.—Revelation 15:4.

"O worship the King, all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of Days,
Pavillion'd in splendor, and girded with praise.

"O tell of His might, O sing of His grace,
Whose robe is the light, whose canopy space.
His chariots of wrath the deep thunder-clouds form,
And dark is His path on the wings of the storm.

"Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer and Friend!"

September Second

He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.—Matthew 16:15, 16.

"If that question were put to the wisest, the best, and the most useful as well as to the great masses of the people, there would be an almost unanimous answer. As the supreme revelation of God, Jesus Christ has no competitor, according to the judgment of the most diverse and opposite types of men. Jesus Christ as a supreme revelation is definitely and vividly before the minds of vast numbers of people as the highest, clearest vision of the character of God, and as the ideal of human character."—*Adam.*

"On this new day we come to Thee, gracious Father, to thank Thee for life and all the good it holds for us. Thou hast revealed to us a destiny far more wonderful than our utmost dreams could have pictured. Give us courage, we pray Thee, to fulfil this high purpose by obedience to Thy will, and consecration to the holy ends of life. Aid us in our endeavors after the best that the present and the future can bring. With spirit undismayed may we follow after the ideals of righteousness and true holiness, never losing sight of the light that leads us on. We ask for the sake of the Christ. Amen."
—*The Daily Altar.*

September Third

Reading—Luke 19:11-27.

"Gracious God, we entreat Thy mercy that Thou wilt set us free from all sins that doth so easily beset us. Let us look into the face of no man nor woman, nor child, be they rich or poor, acquaintance or stranger, friend or foe, white or colored, but that we shall be able to wish them, from the depths of our hearts, the mercy of our God, who is the Father of all. Grant that we may so comprehend prayer as to give ourselves faithfully to its practice. Guide our vision in order that we may not only see in all the evidence of God's children, but may we have the grace to call forth that evidence until it be seen by all. Make all our faculties servants to Thy will until we shall have the consciousness that we are the trustees of thy goodness. Give us humility, diligence, and courage in dealing with ourselves, as well as in dealing with others, and receive the lefting up of our souls unto Thee, in the name of Him who loved us and gave Himself for us, even Jesus Christ our Lord. Amen."—*Ainslie.*

September Fourth

And in him ye are made full, who is the head of all principality and power.—Colossians 2:10.

"'I am not come to destroy, but to fulfil', might have been said by Jesus of the body. The body which is conformed to His ethics is not a despised and distrusted member, but full of serviceable life. Character, to be power, must have its machinery in full command; and the alertness, responsiveness, and endurance of the body are the mechanism which conveys moral power. It is possible to be good and to do good with a weak and shattered body; but it is much easier to be good if one's body be sound, and much easier to do good if one's body be the ready instrument of one's will."—*Peabody.*

"Gracious Father in Heaven, admit us . . . into the secret of Thy presence, that we may worship Thee in spirit and in truth. . . . Guard us in those points of our characters that are most weak. Keep us from vanity and pride, from evil thoughts, and from unkind speech. Help us to love Thee with all our hearts and to cordially love one another. Aid us as we try to serve Thee by administering to our fellowmen."—*Whitley.*

September Fifth

Suffer hardship with me, as a good soldier of Christ Jesus.—II Timothy 2:3.

"When the aged Paul, however, writes to the young man whom he affectionately calls his beloved child, he does not say to him: 'I hope, my beloved child, that you will find life easier than I have, or that the times will clear up before you have to take the lead.' He says, on the contrary: 'The times are very hard. Come in with us then and take your share of the hardship.'

"A great many people in the modern world are trying to look at life in quite an opposite way. They want to make it soft and easy for themselves and for their sons. The problem of life is to get rid of hardness. . . . Young people are to have a good time while they can. The apostle strikes a wholly different note. Writing to a young man of the modern time he would say: 'There is a deal of hardship, of poverty, of industrial distress in the world, and I charge you to take your share of it'."—*Peabody.*

What do we honestly want for our children?

September Sixth

Reading—Matthew 13:1-9.

"Men believed the message of Jesus. He gave it partly in words—but such words! Words of genius full of the life and spirit of a most vital and energizing personality. The words had His life, His fire, His depth and His happiness in them, and they were irresistible. He spoke in pictures, far more illuminating than definitions. More still, Jesus brought home to men his conviction of God by what he was. There is no describing personality; you have to touch it to know it."—*Glover.*

"O Lord, give me the deep joy that comes from the consciousness of having such connection with Thee in the inner life as will enable me to help other men in their times of need. Make me this day Thy minister in some matter, great or small, as shall best please Thee."—*Bosworth.*

September Seventh

For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.—Romans 8:2.

"God will have the service which comes of a sound mind and a joyous heart; and nothing more impedes and impairs soundness of mind and joyousness of heart than petty scruples."—*Goulburn.*

"Be content to go on quietly. When you discover somewhat in yourself which is earthly and imperfect, be patient while you strive to cast it out. Your perceptions will grow—at first God will show you very obvious stumbling-blocks;—be diligent in clearing these away, and do not aim at heights to which you are not yet equal. . . ."—*Grou.*

"O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of Thee, and to cast all our cares on Thee, who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which Thou hast manifested to us in Thy Son. . . . Thou knowest, dear Father, the burden of our hearts. . . . O, do Thou so strengthen our faith that we may cast our burden upon Thee, and cause the events which now distress us, to work for our eternal good; in Jesus' name. Amen."—*Garrison.*

September Eighth

Even the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory.—Colossians 1:26, 27.

"*The humble disciples of Christ actually knew more about God through Christ than Plato knew.* . . . The revelation of God that is in Christ comes down to ordinary human comprehension. This race for divine knowledge is not to the intellectually swift. It is true at this hour that the man who knows Christ has an actual practical knowledge by which to live, that all the purely intellectual study of a lifetime could not give him. While some brilliant men are intellectually stumbling amidst the darkness of a tempestuous night, there are far less gifted men walking confidently amidst divine realities to the conquest of life, realizing the expansion of their triumphant souls." —*Adam.*

"Through love to light! O, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light, O God, to Thee,
Who art the love of love, the eternal light of light!"
—*Gilder.*

September Ninth

What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?—Job 21:15.

"Prayers for purely individual and personal interests are scarcely above the plane of magic. . . . But there is a type of prayer in which a nobler faith utters itself, faith in the divine reason and law of the world, which calls forth expressions of the profoundest gratitude, of dependence and need, of aspiration and hope. Prayer of this kind is compatible with knowledge and experience. It is consistent with the teaching of psychology that all ideas tend to issue in actions. In this view, prayer is not a mere exercise of sentiment but is a creative and directing activity. It accomplishes results. . . . Intent thought of any kind of conduct moves the whole being toward its accomplishment. . . . The presence of an ideal is the promise of a new reality. The human mind is ever throwing out before itself new goals and overtaking them. Prayer is an expression of this onward movement of the soul. It is the opening of the mind and will upon a larger vision."—*Ames.*

How can we make our prayers profitable?

September Tenth

Reading—I John 3:2.

"God, it is men's experience, is to be apprehended along the line of every human faculty, every sensitiveness. The author of every aspect of life will touch the human spirit at every point. Interests, as the Latin proverb says, pass into character; a man is developed by what interests and occupies him. The Christian occupation has been with God, following the cue and the impulse given by Jesus. What has been its reaction upon character? . . . Men's ideas of God, formulated or not, but acted upon, have been the most potent factors in the fate of races and institutions. It may seem abstract, but there are few things so drastic and operative as an idea."—*Glover.*

"Oh God, our Heavenly Father, through Thy mercy we have been brought to the saving knowledge of our Lord Jesus Christ. . . . We thank Thee for Thy loving kindness, and humbly beseech Thee that we may this day show forth Thy praise with our lips and in our lives. Banish all doubt from our minds, and drive away all shadows from our souls. May we have grace to think those things that are right, and courage to speak the words that may set forward Thy kingdom! . . . Amen."—*Winchester.*

September Eleventh

But they that wait for Jehovah shall renew their strength.—Isaiah 40:31.

"Draw Thou my soul, O Christ,
Closer to Thine;
Breathe in every wish
Thy will divine!
Raised my low self above,
Won by Thy deathless love,
Ever, O Christ, thro' mine
Let Thy life shine.

"Lead forth my soul, O Christ,
One with Thine own,
Joyful to follow Thee,
Thro' paths unknown!
In Thee my strength renew;
Give me my work to do!
Thro' me Thy truth be shown,
Thy love made known."
—*Larcom.*

September Twelfth

Reading—Mark 10:35-38.

"Of all misconceptions of prayer, none is more common than the idea that it is a way of *getting God to do our will.* Note the request which James and John made of our Lord: they wanted Him to put Himself at their disposal; they wished their will for themselves to be in absolute control, with the Master as aider and abettor of it. Prayer to God, so conceived, is simply self-will, expecting the Almighty to back it up and give it right-of-way. Consider how often our praying is thus our demand on God that He shall do exactly what we want; and then in contrast, note this real prayer of D. L. Moody:

"'Use me then, my Saviour, for whatever purpose, and in whatever way, Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul; quicken it and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread abroad the glory of Thy name; my love and all my powers, for the advancement of Thy believing people; and never suffer the steadfastness and confidence of my faith to abate—that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I Him'."—*Fosdick.*

September Thirteenth

Reading—Luke 11:5-8.

"The next note of prevailing prayer is that of importunity. In the eleventh and eighteenth chapters of Luke . . . Jesus was not teaching that God has to be begged in order to obtain His favour, not that He needs to be worried in order to persuade Him to do right, but rather that it is necessary for our sakes that there should be importunity. The man who asks and forgets does not really feel his need, and therefore will never receive the beneficence of the One who alone can open the door. The men who know the real secret of prayer know the meaning also of importunity."—*Morgan.*

"As the morning light returns,
As the sun with splendor burns,
Teach us still to turn to Thee,
Ever blessed Trinity,
With our hands our hearts to raise,
In unfailing prayer and praise.—Amen."
—*Fillimore.*

September Fourteenth

If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and will heal their land.—II Chronicles 7:14.

Dr. G. Campbell Morgan, in writing about right objects of prayer, uses the following illustration: "For many years at family worship a mother had been in the habit of asking for a fine day for the Sunday-school outing. When her boy was about ten years of age he came to her on one such morning and said, 'Mother, I don't think you ought to ask God for a fine day. Perhaps it would be a great deal better for the farmers to have it wet, and why should it be fine just for our outing?' She replied that of course here petition was that if it should be God's will it might be fine. The boy then said, 'Why don't you ask God to help you to choose one of His fine days?' To me that is the whole philosophy of praying. It is not an arrangement by which we obtain things which we personally desire. It is rather the provision through which we seek to be brought into conformity with the will of God, and to obtain only the light which enables us to walk therein."

September Fifteenth

Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.—Matthew 7:7.

"There are three notes of prevailing prayer. . . . First, definiteness, secondly, importunity, and thirdly, submission. There is nothing we need more in personal prayer than to know what we want, and ask for it. It is possible to waste the great opportunity of prayer by indefiniteness. We may generalize prayer until we vapourize it, and there is no virtue left in it. . . . Jesus did not say, 'If you will give God information for twenty minutes in elegant language you may derive some benefit therefrom.' He said, 'Ask, and receive; seek, and find; knock, and it shall be opened'."—*Morgan.*

"Infinite Father . . . we thank Thee for the silent heroisms of the home; for the hallowed drudgeries of hospital and sick chamber. We thank Thee that, despite the cleverness of wicked men and the foolishness of good men, the Kingdom makes steady advance. Thy bounty unto us is without boundaries. And yet we baffle Thy plans, thwart Thy love, and wander wretchedly from the way of Jesus. We return unto Thee this morning to have our stains removed, our petty shams stripped away, and our hearts fortified. . . . Amen."—*Brown.*

September Sixteenth

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?—Matthew 7:11.

"But importunity must never degenerate into self-will. There must also be submission. Submission as to the form in which the answer shall come; submission as to the method of the answer; submission as to the time of the answer. It must not be forgotten that we cannot see the end from the beginning, cannot understand the end of our own petitions, but we are praying to One who does see the end from the beginning, and who is perfectly conscious of the issue of our petitions."—*Morgan.*

"O Lord, Thou knowest what is best for us, let this or that be done, as Thou shalt please. Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Deal with me as Thou thinkest good, and as best pleaseth Thee. Set me where Thou wilt, and deal with me in all things just as Thou wilt. Behold, I am Thy servant, prepared for all things; for I desire not to live unto myself, but unto Thee; and Oh, that I could do it worthily and perfectly! Amen."—*Kempis.*

September Seventeenth

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you.—Matthew 17:20.

"However great may be our hindrances (in praying) we can surmount them. We are made for it. We may be swayed by moods and held to certain courses by temperaments; but, when we make preparation,—and we have not tried at all if we have not some plan for the maintenance and development of our spiritual life,—we will find ourselves growing toward God. Sometimes it will seem to us as if our prayers are but whispers to ourselves. We become discouraged, but we must keep on praying."—*Ainslie.*

"Breathe, O breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find the promised rest;
Take away the love of sinning;
Alpha and Omega be;
End of faith, as its beginning!
Set our hearts at liberty."

September Eighteenth

They shall prosper that love thee.—Psalm 122:6.

"Our heavenly Father, we would humbly bow before Thee and in acknowledgment of Thy goodness would confess Thee to be our God. We thank Thee for Thy manifold mercies and continued love and care to us, so unworthy of any of Thy blessings.

"We confess our sins, and pray that for the sake of Christ Thou wouldst forgive up and help us to so live that everywhere we may carry the spirit and the life of the Master with us. Grant that we may have that purity of heart by which we may be always able to see Thee.

"May we see our opportunities every day, and help us to use them that we may best minister to our fellowmen, and bring glory to Thy great and Holy Name. Lead us day by day. May we obediently follow Thee, lovingly doing Thy will, and seek so to express the love of Christ that others will be led to accept Jesus as Saviour and Lord, while Thy believing followers may the better be established in the faith. Be gracious to all in sadness and difficulty. Help them to fully trust in Thee, and realize ever Thy presence with them. We ask this all in the name of Jesus Christ, Thy Son, our Saviour. Amen."—*Bowles.*

September Nineteenth

One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shall have treasure in heaven: and come follow me.—Luke 18:22.

"Lack of *one* thing *may* be fatal—lack of one stone in the arch; of attention to one leak in the ship; lack of saving faith in the soul. Lack of one thing led the young ruler to make 'the great refusal,' and turn his back on the Redeemer.

"No sacrifice, needful to the following of Christ, to be withheld; all sacrifice in vain without the following. Sell *and* follow. . . .

"Had this young man obeyed, possibly he had been called to some high and incalculably useful office in Christ's kingdom—perhaps to be an apostle in the place of Judas; perhaps to write a gospel or an epistle to be read by the godly to the end of time.

"No one can see to what place in the kingdom the obedient soul may be assigned."—*Breece.*

Dear Father, help me to see what I lack and to correct it.

September Twentieth

I will sing, yea, I will sing praises unto Jehovah.—Psalm 27:6.

"All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice.

"The Lord, ye know is God indeed;
Without our aid He did us make;
We are His folk, He doth us feed;
And for His sheep He doth us take.

"O enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.

"For why? the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure."
—*Kethe.*

September Twenty-first

And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.—Matthew 6:7.

"There is . . . a constant danger that prayer may become mere form or sentiment. It has to be guarded from declining into 'vain repetitions' and 'much talking.' There is a false mysticism in which the soul is wrought to a fine frenzy, and the natural contact with reality is lost. . . . But every venture of this kind ends in a clearer recognition of the necessity of work as well as of prayer. Whenever either of these wings of the soul is unused, the only course possible is a circle which constantly narrows with increased effort, and ends in a fall. Prayer without work results in shallow sentimentalism. Work without prayer leads to blind drudgery. The mind cannot be sound without the activity of the muscles. All thought, all revery, all science, all art, all worship have their ultimate significance in the total life-process in which they arise. They all perish when they are taken out of this inclusive experience of the whole nature of man."—*Ames.*

Prayer Suggestion—That we try earnestly to make our prayer life as normal as that of our bodies.

September Twenty-second

The supplication of a righteous man availeth much in its working.—James 5:16.

"This insufficiency of prayer (spoken of in the preceding reading) as a separate thing is emphasized by the New Testament teaching of its dependence upon character. It is the prayer of the righteous man which availeth much. And here there seems to be a circle; for prayer has been presented as a means for the attainment of character, and now character is required as a condition of efficacious prayer. And it is one of those logical circles which must be accepted, but only as a circle which ever expands. It means that prayer must be sincere. It must express the truest and highest nature one possesses, and it must also sincerely undertake the realization in ordinary life of the elevation and strength gained in the moment of devotion."—*Ames.*

"Our Heavenly Father, give us renewed power to overcome all our faults. Give us a renewed spirit of good will toward all our fellow beings. Give us a firmer faith in Thee, and in all the promises of Thy Holy Word. Help us to follow those lines of action which bring peace, honor and prosperity. And, by the guidance of Thy Holy Spirit, guide us ever in the way that goeth upward, through Jesus Christ our Lord. Amen."—*Brown.*

September Twenty-third

Reading—Luke 18:1-8.

"This is a paragraph for those who find themselves in sore and unremitting distress because of their adherence to what is right. They will be tempted to think that God has forgotten them or does not care to help them. But even a corrupt judge, a grafter, will issue a righteous decision in response to continued presentation of the case, although there is 'nothing in it' for him. How much more may we be sure that the Heavenly Father's heart is moved by every cry of his children and that he will come as speedily as may be to their relief. If there be delay we may be sure it is due to no unconcern on his part. . . .

"O Lord, give me the grace of patience, the power to keep cool and hopeful in a situation that is tense and dangerous."—*Bosworth.*

September Twenty-fourth

If any man would come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

"He (Jesus) is thinking, not of some limp and helpless soul clinging to something outside itself, but rather of a masculine, vigorous, rational life, which shoulders its own responsibility and trudges along under it. Jesus says that if a man wants to follow Him, he must first of all take up his own burden like a man. He sees, for instance, a young man today beset by his own problems and difficulties—his poverty, his temper, his sin, his timidity, his enemies; and Jesus says to him: 'That is your cross, your own cross. Now, do not shirk it, or dodge it, or lie down on it, or turn from it to my cross. First of all, take up your own; let it lie on your own shoulder; and then stand up under it like a man and come to me; and as you thus come, not limply and feebly, but with the step—even let it be the staggering step—of a man who is honestly bearing his own load, you will find that your way opens into strength and peace. The yoke you have to carry will grow easier for you to carry, and the burden which you do not desire to shirk will be made light'."—*Peabody.*

"Just as I am,—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come, I come."

September Twenty-fifth

And Jesus, answering saith unto them, Have faith in God. —Mark 11:22.

"Our Father, which art in heaven, with praise on our lips and thanksgiving in our hearts, we, Thy children, worship Thee. From Thy hand we have been fed, by Thy bounty we have been clothed; and day and night under the shelter of Thy love we have dwelt in safety. In the poverty of our service of Thee we have freely received all things.

"Forgive, we beseech of Thee, all our ingratitude. Cast away all remembrance of our sins, for with sorrow do we repent of them before Thee. Stir up within a compelling desire to love Thee above all else, and to do in our living all Thy will concerning us.

"Grant us Thy grace that in word and thought and deed we may show that we have been with Christ and learned of Him. May, in some measure, Thy Kingdom come through our living, and so Thy Name be glorified. By the indwelling of the Holy Spirit make us fitted for Thy service in all our days here, and bring us in Thine own good time to Thyself, for the sake of Jesus Christ, our Lord. Amen."—*Gribbel.*

September Twenty-sixth

I will dwell in thy tabernacle forever: I will take refuge in the covert of thy wings.—Psalm 61:4.

"I cannot help the thought which grows steadily upon me, that the better part of prayer is not the asking, but the kneeling where we can ask, the resting there, the staying there, drawing out the willing moments in heavenly communion with God, within the closet, with the night changed into the brightness of the day by the light of Him who all the night was in prayer to God. Just to be there, at leisure from ourselves, at leisure from the world, with our souls at liberty, with our spirit feeling its kinship to the Divine Spirit, with our life finding itself in the life of God—this is prayer. Would it be possible that one could be thus with God, listening to Him, speaking to Him, reposing upon His love, and not come out with a shining face, a gladdened heart, an intent more constant and more strong to give to the waiting world which so sadly needs it, what has been taken from the heart of God?—*McKenzie.*

"O Lord, may there be a clear space in my life for prayer. May it be the central feature of my life and may it be kept free from all distracting influences."—*Bosworth.*

September Twenty-seventh

And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth.—Hosea 6:3.

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"

September Twenty-eighth

Nathanael saith unto him, Whence knowest thou me?—John 1:48.

"Nathanael comes, and Jesus reads him, and he answers: 'Whence knowest thou me?' Peter comes, and Jesus beholds him and says: 'Thou shalt be called Cephas, a stone.' 'Nicodemus, Pilate, the woman of Samaria, and the woman who was a sinner, pass before him, and the secrets of their different hearts are revealed to themselves. It is so now. If you want to know yourself, get nearer to this personality, in whose presence that which hid you from yourself falls away, and you know yourself as you are. The most immediate effect of Christian discipleship is this—not that the mysteries of heaven are revealed, but that you yourself are revealed to yourself. Your follies and weaknesses, and all the insignificant efforts of your better self as well, come into recognition, and you stand at once humbled and strengthened in the presence of a soul which understands you, and believes in you, and stirs you to do and to be what you have hitherto only dreamed."—*Peabody.*

O Lord, deliver me from presuming upon church membership or reputation, or upon anything except the growing goodwill that Thou wouldst teach me.

September Twenty-ninth

Blessed are the poor in spirit: for theirs is the kingdom of heaven.—Matthew 5:3.

"And who are the poor in spirit? It sometimes seems as if Christians thought that to be poor in spirit one must be poor-spirited—a limp and spiritless creature, without dash, or vigor, or force. But the poor in spirit are not the poor-spirited. They are simply the teachable, the receptive, the people who want help and are conscious of need. They do not think they 'know it all'; they appreciate their own insufficiency. They are open-minded and impressionable. Now Jesus says that the first approach to his blessedness is in this teachable spirit. The hardest people for him to reach were always the self-sufficient people. The Pharisees thought they did not need anything, and so they could not get anything. . . . The spiritually poor are the first to receive Christ's blessing. They have at least made themselves accessible to the further blessings which Jesus has to bestow."—*Peabody.*

Prayer Suggestion—That we may be saved from the curse of conceit in spiritual matters and its consequent dearth of power.

September Thirtieth

Blessed are they that mourn: for they shall be comforted.—Matthew 5:4.

"Blessed, that is to say, are not only the people who, as we say, are in sorrow, but blessed are all the burdened people, the people who are having a hard time, the people who are bearing their crosses, for they are the ones who will learn the deeper comfort of the Gospel. . . . There are some phases of life where it makes little difference whether you have any religion or not. But let the water of trouble go over your soul, and then there is just one support which keeps you from going down. . . . Its comfort is not discovered until you come to a hard place. The more it is needed, the stronger it is. How strange it is that the people who seem most conscious of their blessings and sustained by a sense of gratitude are, as a rule, people who have been called to mourn. It is not resignation only which they have found; it is light. They have been comforted through their sorrows."

—*Peabody.*

"Holy Ghost! with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, bleeding heart."

October First

Blessed are the meek: for they shall inherit the earth.—Matthew 5:5.

"We think of a meek man as a limp and mild creature who has no capacity to hurt or courage to help. But that is not what the Bible word means. Meekness is not weakness. . . . The meek man of the Bible is simply what we call the gentle man—the man without swagger or arrogance, not self-assertive or forth putting, but honorable and considerate. . . . Now these people, the gracious and generous—not the self-important and ostentatious—are, according to Jesus, in the end to rule. They are not to get what we call the prizes of life, the social notoriety and position, but they are to have the leadership of their time and its remembrance when they are gone."

—*Peabody.*

"Lord, help me to enter into all the spiritual realities which Thou hast made accessible to me. Show me the doors Thou hast opened that I may possess my spiritual inheritance."—*Adam.*

October Second

Blessed are the merciful; for they shall obtain mercy.—Matthew 5:7.

"The habit of charitable judgment of others is a source of personal blessedness. It blooms out into composure and hopefulness, into peace and faith. How wonderful these great calm affirmations of Jesus are! They are directly in the face of the most common views of life, and yet they are delivered as simple axioms of experience, as matters of fact, self-evident propositions of the reason. It is not a matter of barter of which Jesus is speaking. He does not say: 'If you treat another kindly he will be kind to you. The merciful man will get mercy when he needs it.' That would not be the truth. The best of men are often judged most mercilessly. Jesus himself gives his life to acts of mercy, and is pitilessly slain. This beatitude gives, not a promise to pay, but a law of life."—*Peabody.*

"My Lord, help me by Thy Spirit's indwelling to cultivate that in my life which shall survive the incident of death. May my contact with the world increase the capacity of my heart for loving, rather than diminish it. Save me from cynicism, from the contraction of my nature, under the foolish sense of worldly wisdom."—*Adam.*

October Third

Blessed are the pure in heart: for they shall see God.—Matthew 5:8.

"That, I suppose, is the highest and deepest proposition which ever fell from human lips. Without the least argument or reasoning about it, as a thing which is perfectly self-evident, Jesus announces that purity of heart leads to the knowledge of God. . . . The perfect knowledge of God is to be attained only by the perfectly consecrated life. . . . Do you want to be sure that God is directing and supporting you in all your perplexing experiences of life? You can not see God in these things except through a perfectly purified heart. Clarify the medium of vision, and truth undiscerned before, breaks on the observer's sight."—*Peabody.*

"O God above, yet in all; . . . how solemn and uplifting it is even to think upon Thee! . . . But greater still to feel Thee in our heart; like a river glorious, cleansing, healing, bringing life. . . . But greater far to know Thee as our Father, as dear as Thou art near. . . . To think of Thee is rest; to know Thee is eternal life; to see Thee is the end of all desire; to serve Thee is perfect freedom and everlasting joy."—*Orchard.*

October Fourth

Reading—Matthew 25:14-30.

"Christ teaches us that the grandest possibilities are wrapped up in every human life; that by the right improvement of the talents given, be they ten or one, we shall by and by become rulers over many things and enter into the joy of our Lord; that constant devotion to God is the true philosophy of a successful life: 'For what shall it profit a man if he gain the whole world and lose his own soul?' Happy then the man who recognizes the will of God as the rule of his everyday life. It may, it will, require sacrifice, possible suffering, and failure in many worldly enterprises and prospects, but fidelity to God is assured success."—*Staple.*

"The kingdom that I seek
Is Thine: so let the way
That leads to it be Thine,
Else I must surely stray."
—*Bonar.*

October Fifth

Blessed are they that hunger and thirst after righteousness: for they shall be filled.—Matthew 5:6.

"The New Testament repeatedly states this doctrine, which sounds so strangely in our ears. It is the doctrine that a man gets what he asks for—that his real hunger will be filled. . . . The blessing which is sufficiently desired is attained. What you really ask for, you get. The only reason why this does not seem to be true is that we do not realize what the things are which we are asking for and what must be the inevitable answer to our demand. We ask, for instance, for money; and we expect an answer of happiness. But we do not get happiness, we only get money, which is a wholly different thing. . . . We cannot work for the temporary and get the permanent."—*Peabody.*

"Father in Heaven, we turn our hearts to Thee as the source of life, and truth, and love. We do not claim Thy constant bounty because of merits we possess, but in Christ, the Saviour's name, we seek Thy favor. . . .

"Teach us to love our fellow-men as Thou dost love, forgiving those who treat us ill, and giving help and hope to those who need our aid. Let not temptation come too great to bear. Give us abundant grace to do the appointed task with cheerful heart and every-ready hand. . . . Amen."
—*Pollard.*

October Sixth

Reading—147th Psalm.

"New every morning is the love
Our wakening and uprising prove;
Thro' sleep and darkness safely brought,
Restored to life, and pow'r and thought.

"New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

"Old friends, old scenes will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

"The trivial round, the common task,
Will furnish all we ought to ask—
Room to deny ourselves, a road
To bring us daily nearer God."
—*Keble.*

October Seventh

Reading—Matthew 6:25, 26.

"The world tries to *cast away* care. Hence the endeavor to drown it in pleasures, to neutralize it by absorption in business, to amuse it with the aims of ambition. But care thus cast *away,* often returns like a boomerang. Scripture tells us, 'Cast thy burden *on the Lord,* He shall sustain thee.' The care is a care. Often it is a painful reality. We must have prudent thought about temporal affairs, and about our families. Scripture has no encouragement for lazy people, but it abounds in consolation for the toiling children of men. Now the true course is, not to cast *away* that care, but to consign it to God, who is as deeply interested in the objects of our care as we are; whose wisdom will direct what is best for them, and whose power can secure the accomplishment. Cares tend to crossness. Let us sweeten each cup of bitterness by some promise of our heavenly Father."—*Mott.*

"Divine Master, I would yield my body to Thee, that it may be a channel fit for Thy use. May no excess mar it, and may no indolence dull its agile response to Thy summons."—*Adam.*

October Eighth

Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.—Luke 17:10.

"Christians are at once sons and servants of God. This fact suggests the true measure of Christian merit. All ought to serve God; but the obligations of a redeemed soul are peculiarly tender. God's claims upon his time and talents are such that he can do nothing above what is required. None can put God under obligations. We are here warned against undue pride of achievement. Our best performance is imperfect. The servant's tasks are never finished.

"The remembrance of this necessity of work laid upon us prevents undue self-complacency. Duty is a reality. . . . Gratitude and love change drudgery to voluntary service, while duty gives love character and lifts it above mere sentiment. Duty should be love's guide."—*Brown.*

"Divine Master, I would find Thy place for me, and I would rejoice in that place. I would be content with doing my work faithfully in Thy sight in the power of the Spirit."—*Adam.*

October Ninth

Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.—John 14:10.

"The words and the works of Christ were the words and works of God. We need not wait to prove the historic miracles of His before us today, His matchless character, His matchless words, His matchless influence—the miracle of a character too unique to be invented, too pure and mighty to be human; the miracle of teachings that the world's wisest men have almost universally admitted to be not only unequalled, but unapproached; the miracle of an influence upon individuals and nations greater than has been exerted by any other person that ever walked the earth. These present, indisputable evidences show that Christ is able as well as willing to save me and to save the world."
—*Crafts.*

"Show us thyself, for seeing thee
Do we, dear Lord, the Father see;
In all thy words and works we trace
The Father's heart, the Father's grace."
—*Offord.*

October Tenth

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?—Luke 16:10, 11.

"'True riches!' Then there are riches untrue—false, delusive riches, riches that mock the hopes of men, bringing disappointment, care, hardness, greed, instead of the liberation and repose they promised. There are such! Solomon describes them as winged. Jesus calls them deceitful. Paul pronounces them uncertain. But they have use. They are among those 'least' things which may prepare the way for nobler trusts. . . .

"All possessions are trusts, and all trusts are tests. The test both discovers the disposition and develops it. He who is faithful is advanced to larger service. He who is unfaithful is declared unjust; he wrongs all, the Master most, himself next; he is in danger of winning the curse of the fruitless fig-tree, the bitter doom of barrenness. The choice reward of faithful well-doing is increased opportunity to do good."—*Grenell.*

Prayer Suggestion—For a searching knowledge of our own resources and the fidelity with which we are using them.

October Eleventh

Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.—I Corinthians 15:58.

"God has the highest possible claim to our services, and His claim is universal and constant. No peculiarity of natural endowment, great or small, nor diversity of opportunity or means of doing good, works any change in the matter of personal responsibility. All power and means of doing good are the gift of God, and to meet our obligations all must be consecrated to His services."—*Staple.*

"O Lord, Thou art everywhere. There is no escape from Thee or Thy swift messengers. If we should take the wings of the morning and fly to the uttermost parts of the sea, even there wouldst Thou find us. But we have no wish to fly from Thee, or to evade the laws of Thy kingdom. We are upborne by Thee, and all our joy is in Thy service. Aid us, we beseech Thee, to avoid the sins of rebellion and ingratitude, and may we delight to find our refuge in Thee. In Christ's name we ask. Amen."—*The Daily Altar.*

October Twelfth

Reading—Luke 8:26-39.

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

"In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."
—*Whittier.*

October Thirteenth

There is therefore now no condemnation to them that are in Christ Jesus. —Romans 8:1.

"It may be that recollections of the past hinder you, but you must reject them; anxious thoughts may arise, put them away; your faults seem to raise up a barrier, but no past faults can separate a loving heart from God."—*Lear.*

"O Thou Infinite Life, from Whom we have come forth and in Whom we live and move and have our being, Thou Father of our spirits who art 'closer to us than breathing; nearer than hands and feet,' we would begin this new day with a deep sense of gratitude to Thee and of reverence for ourselves. Make us glad that we are alive, and that we are living in a world so full of wonder, of beauty and of inspiration. Be Thou the Great Companion of our lives this day. May we see Thee in every person we meet and find Thee in every experience that meets us. May we get the very utmost out of this day, by putting our very best of mind and heart into all its tasks. May our minds be so filled with good thoughts, and our hands so busy with kindly deeds, that there shall be no room in our lives for anything unworthy of ourselves or harmful to others. . . . So may we live this day for its own sake, as if it were a life complete in itself, and when the day is done, may we fall asleep in the consciousness that we have honestly tried to share the spirit and follow the example of Him who is the Master of life. In His Name. Amen."—*Randall.*

October Fourteenth

And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.—II Chronicles 31:21.

"There is no other way in which one's life will be so quickly, so surely transfigured, as in the faithful, happy, cheerful doing of every-day tasks. We need to remember that this world is not so much a place for doing things as for making character. Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. . . . But we must take heed always that we do our tasks, whatever they are, with love in our hearts. . . ."—*Miller.*

"Our Father, we thank Thee for our home. It is the joy of every day to us that Thou hast set us in a circle of loving souls whose lives we can influence, and whose purposes we can share. Bless the little children, the young, the men and women of maturer life, and those who go down to the great deep. Bind us together in unity and helpfulness. May no ungentle word or ungenerous ambition creep in to mar the serenity of this good place. And may we all so shape our lives that hereafter we may renew our family circle in the Father's home. For Christ's sake. Amen."

—*The Daily Altar.*

October Fifteenth

The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither is goeth: so is every one that is born of the spirit.—John 3:8.

"Wind, though invisible, is a tremendous power, moving commerce over the seas, bringing winter and summer, and mingling the germs of vegetation which cover the world with beauty. We see the effects, and know a few laws of the wind's action. Disregard of those laws involves discomfort, disease, and death. . . .

"Thus, but above all superstition, is the work of the Holy Spirit. His being and activities are full of mystery, yet their presence and power are felt in imperial sway by untold millions. Knowing God through the Spirit is entrance upon all knowledge. Born of the Spirit, mere existence has become life. Hitherto becalmed and drifting helplessly, we now full our sails and move forward. . . ."—*Bainbridge.*

"Divine Spirt, I yield my life to Thy control. Control my next thought. Steady my next act. Restrain my unbridled speech. Put seriousness and reality in all the work of the passing hours."—*Adam.*

October Sixteenth

Let not your heart be troubled: believe in God, believe also in me.—John 14:1.

"Christ does not give us the full revelations of God and heaven at once; we could not bear them now. He gives us Himself, and in that gift everything is secure. If you own the mines you will not lack treasure. If the fountain is yours you will have water day by day. Our peace lies not in believing much, but in believing well. If our faith in Him is unwavering He will return it with knowledge. The way to escape from doubts is to think about Christ. What we need is not explanation, but confidence. Sometimes we know not what to believe, but always we know *whom* we have believed. Religion is not a theory, nor a doctrine; it is the coming of a person to a person, by a person. They who follow Christ, even through darkness, will surely reach the Father."—*van Dyke.*

"O Lord Christ, we believe that Thou didst come forth from God, bringing His glory into the daily life of men. May our lives this day catch up into themselves something of the glory of God."—*Bosworth.*

October Seventeenth

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world.—John 16:33.

"What is the secret of serenity? We all want to know it. Indeed, we do know it already. There is no secret about it. St. Paul speaks it out plainly enough. Everybody can see what it is. 'All things work together for good to them that love God.' We must love God; that is the heart of it. Happiness, contentment, and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that, for the Son of God, whom we love, has overcome the world."—*Hodges.*

"Merciful Father, we thank Thee for Jesus Christ, Thy unspeakable gift. We worship Thee with joy as we recall His human birth, His life of love and work, His sacrificial death, His resurrection, and His glorious life in heaven. Grant us power from on high that our lives may be like His, our labors constant and effective, our faith unshaken and our witness clear and strong. Give to all who suffer the patience of hope in Christ. Amen."

—*The Daily Altar.*

October Eighteenth

Reading—Luke 10:38-42.

"Do not let me judge Mary lazy. She has done her work and 'left' Martha to the cumbrous service she did not 'choose' to do. Surely the Master has not favored neglected duty. Work we must, and that hard, for whatsoever our hand findeth to do, we must do it with our might. But let me never lose the one thing needful by choice, for that was Martha's fault. Martha *chose* excess of service. Mary chose 'the one thing needful'. . . . Calm, tranquil, do I do what I can in this life, yet careful to serve God always 'with a quiet mind'?"—*Warren.*

"Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live in thee!

"Let the sweet hope that thou art mine
My life and death attend;
Thy presence thro' my journey shine,
And crown my journey's end. Amen."
—*Steele.*

October Nineteenth

And Jehovah spake unto Moses face to face, as a man speaketh unto his friend.—Exodus 33:11.

"The most transforming influences in life are *personal friendships.* Everyone who meets us influences us, but friendship opens the heart to the ideas, ideals, and spiritual quality of another life, until we are susceptible to everything that the friend is and sensitive to everything that he thinks. . . . Consider then what persistent fellowship with God will mean in changing life's quality and tone. . . . In how many people is the fine quality which all feel and none can describe, the result of this inner fellowship? Some things cannot be bought or earned or achieved; they must be *caught,* they are transmitted by contact as fragrance is. Perhaps the greatest consequence of prayer is just this atmosphere which the life carries away with it, as Moses came with shining face from the communion of his heart with God. *True prayer is habitually putting oneself under God's influence.*"—*Fosdick.*

"Heavenly Father, when depression and difficulty and unrest would tell me that God is far away, grant me the faith to rejoice in Thy unfailing nearness."—*Adam.*

October Twentieth

Rest in Jehovah, and wait patiently for him.—Psalm 37:7.

"We cannot be useless while we are doing and suffering God's will, whatever it may be found to be. And we can always do that. If we are bringing forth the fruits of the spirit, we are not useless. And we can always do that. If we are increasing in the knowledge of God's will in all wisdom and spiritual understanding, we are not useless. And we can always do that. While we pray we cannot be useless. And we can always do that. God will always find us a work to do, a niche to fill, a place to serve, nay, even a soul to save, when it is His will, and not ours, that we desire to do; and if it should please Him that we should sit still for the rest of our lives doing nothing else but waiting on Him, and waiting for Him, why should we complain? *Here is the patience of the saints.*"—*Thorold.*

"Our Father, who art in heaven, we want to live lives of goodness, gentleness, truth and courage. We want to be useful, because there is much to do, and we have not long to stay. We want to be happy, and we know that goodness is the best road to happiness. We want to help our fellowmen to achieve the same virtues which we desire. Thou wilt help us in the attainment of our good purposes, for we ask in the name of our Saviour, Jesus Christ. Amen."—*The Daily Altar.*

October Twenty-first

And the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God.—James 2:23.

"We rejoice that in all time men have found refuge in Thee, and that prayer is the voice of love, the voice of pleading, and the voice of thanksgiving. Our souls overflow toward Thee like a cup when full; nor can we forbear; nor shall we search to see if our prayers have been registered, or whether of the things asked we have received much, or more, or anything. That we have had permission to feel ourselves in Thy presence, to take upon ourselves something of the light of Thy countenance, to have a consciousness that Thy thoughts are upon us, to experience the inspiration of the Holy Spirit in any measure—this is an answer to prayer transcending all things that we can think of. We are glad that we can glorify Thee, that we can rejoice Thee, that it does make a difference to Thee what we do, and that Thou dost enfold us in a consciousness of Thy sympathy with us, of how much Thou art to us, and of what we are to Thee."—*Beecher.*

October Twenty-second

For in him dwelleth all the fulness of the Godhead bodily.—Colossians 2:9.

"The fulness of God is not scattered amid various systems of religion, it is not uttered partly through some great teacher, and partly through Christ. There is truth in all religions. There are messages from all great teachers. But Christ gathers up into himself the fulness of God. He expresses in complete revelation what other systems, other teachers have expressed in fragments. There is no need for lesser lights when we have the sun. We need no other masters when we have Christ."—*Adam.*

"Our Father, we give Thee humble and hearty thanks for Thine infinite favor to us, for our daily comforts and well being, for the means of grace and for the hope of glory. In the fulness of Thy provision for us we find every want supplied. But beyond all the daily blessings we receive, we praise Thee for our Saviour, Jesus Christ the Lord. In His name we ever come to Thee, and coming, find Thee ready to receive. Accept our praise for the mercies of this day, and go with us in the days to come, until we see Thee face to face. Amen."—*The Daily Altar.*

October Twenty-third

Reading—John 5:2-9.

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

"Once more 'tis eventide, and we
Oppressed with various ills, draw near;
What if Thy form we cannot see,
We know and feel that Thou art here.

"Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all."
—*Twells.*

October Twenty-fourth

Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins it shall be forgiven him.—James 5:14, 15.

"You might almost as well try to cure the disease without treatment, as to try to cure it by treatment without prayer. You must use both."—*Lodge.*

"O Lord, Thou art the shadow of a great rock in a weary land. Sorrow and sickness are abundant around us. Thou art our refuge. Comfort those in sorrow, heal the sick, or, if not Thy will to heal, make Thy grace sufficient for them while they live, and give them the abundance of Thy mercy when Thou takest them into Thy rest. Bless all those who help to alleviate the pain of body and mind. Do for us what we have not the courage to do for ourselves, and may we be wholly Thine in that way that will be most for Thy glory; through Jesus Christ our Lord. Amen."—*Ainslie.*

October Twenty-fifth

Reading—Romans 12:1.

"There are two ways of fighting fever. One is to dose the sick people with quinine and keep the fever down. The other is to drain the marshes, and purify the water, and cleanse the houses, and drive the fever out. Try negative, repressive religion, and you may live, but you will be an invalid. Try positive, vital religion, and you will be well.

"There is an absorption of good that guards the soul against the infection of evil. There is a life of fellowship with Christ that can pass through the furnace of the world without the smell of fire on its garments,—a life that is full of interest, as His was, being ever about His Father's business; a life that is free and generous and blessed, as His was, being spent in doing good, and refreshened by the sense of God's presence and approval."

—*van Dyke.*

"O Lord, help me to be a good neighbor to every man who comes my way in any sort of need. Give me kindness, tact and shrewdness."—*Bosworth.*

October Twenty-sixth

Reading—John 5:26.

"The sort of life that Jesus lived has persistently reasserted itself as the appropriate life for men. It wears. It comes out of the comparison with other qualities of life strengthened in its prestige. It proves to sustain more and more tests of experience. It dignifies and vindicates our mysterious human career, because that kind of life more and more affirms itself as the consummation toward which all mortal interests move."—*Small.*

"O God, Thou Great Companion of our hearts, our fairest vision of mercy and truth and love and justice, we commune with Thee in all our ways of life. In Thy presence as from a noble height, we behold the far-stretching vistas of our days; great things become great and small things small. In the warmth of great love our hearts open to wisdom and beauty, and move with kindness and patient sympathy. Our wills are strengthened toward goodness and against evil. Our joy is multiplied in every earnest task and in all good pleasures. With Thee we would be co-workers to redeem the waste places within and without. Renew our faith in the gracious kingdom of love and righteousness and may we have the will of Christ to labor for its coming in all the world. Amen."—*Ames.*

October Twenty-seventh

I will bless Jehovah at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in Jehovah:
The meek shall hear thereof, and be glad.
O magnify Jehovah with me,
And let us exalt his name together.—Psalm 34:1-3.

"O Thou Teacher of Mankind, grant us an entrance into the school of prayer that we may learn the wondrous art of tarrying behind the closed door with Thyself and us alone. Teach us humility, resolution, and the consciousness of Thyself that we may always make Thee first in our thoughts. Thou didst press upon us the atmosphere of Thy heart to make us want what Thou wantest us to have. Neither the consciousness of our needs nor the helplessness of our condition is presented to Thee for our prayer, but out of humility of heart and mind and will, we lift up our souls to Thee, and call Thee Father, confessing our penitence, rejoicing in our fellowship, and believing that Thou wilt supply our needs and sustain us in our helplessness; through Jesus Christ our Lord. Amen."—*Ainslie.*

October Twenty-eighth

Let us therefore, as many as are perfect, be thus minded: and if in anything ye are otherwise minded, this also shall God reveal unto you: only, whereunto we have attained, by that same rule let us walk.—Philippians 3:15, 16.

"To be perfect according to the New Testament is not sinlessness, it is rather to have the desire to belong wholly to God. It has to do more with resolve, longing, rather than with achievement. And there may be mistakes, faults, in such a life. But if the desire for being fully possessed by God is sincere and abiding, those mistakes and faults will gradually be corrected, if the same attitude of trust and obedience is maintained. There must, however, be patience with God and with oneself in the walk of faith. God does not do everything at once in nature or in a redeemed soul."—*Adam.*

". . . We thank Thee, our Father, for the restoration of power and courage while we have slept. We trustingly pray for guidance and enabling for the undertakings and employments of the day.

"We seek the direction which shall set us forward along right ways, the wisdom which shall cause us rightly to choose in every issue, the integrity which shall keep us wholly loyal to the truth. . . ."—*Huget.*

October Twenty-ninth

And whither I go, ye know the way.—John 14:4.

"Summing up all that we know about Him, something like this seems to me to express the heart of Jesus: Life is an infinitely good affair if we can only get into its real current. Life is controlled in the long run by powers which are bringing greater things to pass than anyone can imagine. The secret of the successful life is to deal loyally with the great encompassing scheme of life—not selfishly, not as though each of us transients in life were the whole of life; not sordidly, as though the more transient and the more trivial parts of ourselves were standard for our whole character and destiny. Let us then put our utmost candor and earnestness into life, at whatever costs to our temporary and partial selves. Thereby we shall find our real selves, and we shall build ourselves into the infinite self."—*Small.*

"O Lord, help me day by day to be so faithful to all my friends in the details of family, social, and business life that I may pass through any future emergency without betraying any trust."—*Bosworth.*

October Thirtieth

Reading—Philippians 3:12-14.

"One may surrender his life to Christ at any given moment, but the actual possession of that life by the mind of Christ is a gradual experience. Consecration may be an immediate act, but sanctification is a growth. Christ reveals His will step by step to those who surrender themselves to Him. And in order to enter into the minds of Christ there must be a forgetting of the things which are behind, and a remembering of what His will is for this present moment. Christ cannot lead a life into the knowledge of His will who insists upon living in the past. Our Lord would concentrate the mind upon the next duty, and as we do it there will be light for the task beyond the next."—*Adam.*

"O Lord, give me common sense in religion. Deliver me from what is fanatical or unreasonable. Help me to be normal and wholesome in all my religious thought and life."—*Bosworth.*

October Thirty-first

He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—Revelation 21:7.

"And if life was not meant to be easy, what was it meant for? It was meant to be overcome. It stands before one like the friction of the world of nature, which is always seeming to retard one's motion, but which makes really the only condition under which we move at all. If there is to be any motion through life, then it must be by overcoming its friction. If life was meant just to stand still, then it might stagnate in a soft place; but life was meant to move, and the only way of motion is by overcoming friction, and the hardness of the world becomes the very condition of spiritual progress. What we call the rub of life is then what makes living possible. What we call the burdens of life are the discipline of its power. Not to him who meets no resistance, nor to him whose shoulder is chafed by no cross, but to him who overcometh is the promise given that God will be his God and that he shall be God's son."—*Peabody.*

Prayer Suggestion—Not for ease, but for strength.

November First

Reading—Luke 13:10-13.

"Happiness, like mental culture, is missed by those who seek it directly. 'O Happiness, our being's end and aim,' cries out the unphilosophical Pope. But they who make happiness their being's end and aim, who say to themselves 'Go to! let us be happy,' are always sure to make themselves miserable. Happiness always flies from those who pursue it; it is found only by those who forget to seek it, and devote their lives to some honest and beneficent labor."—*Gladden.*

"Among all Thy gifts, O God, we would not be ungrateful for our daily work. We are often weary, and think we should like to rest our tired bodies and minds. But we know how soon there comes back to us the need of the labor that keeps us in sympathy with all the world of effort and of hope. We thank Thee, dear Father, for our daily work. But we want always to do our work with the sense of Thy companionship. We should like to work with Thee at the good and great tasks of the kingdom of heaven. Make us co-laborers with God, and our lives shall be complete. Amen."

—*The Daily Altar.*

November Second

Reading—Matthew 26:36-44.

"My Jesus, as Thou wilt!
Oh, may Thy will be mine!
Into Thy hand of love
I would my all resign;
Through sorrow or through joy,
Conduct me as Thine own,
And help me still to say,
My Lord, Thy will be done!

"My Jesus, as Thou wilt!
Though seen through many a tear,
Let not my star of hope
Grow dim or disappear;
Since Thou on earth hast wept,
And sorrowed oft alone,
If I must weep with Thee.
My Lord, Thy will be done!"

—*Borthwick.*

November Third

So then death worketh in us, but life in you.—II Corinthians 4:12.

"He (Paul) throws away every prospect of honor and public respect and social ambition. He simply dies to himself, and gives himself to the service of Christ: and, behold, that death of self is the beginning of life and courage to generation after generation of Christian followers."—*Peabody.*

"O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

"Divine Master, I would die with Thee day by day as I accept the facts of life in quiet patience, but I would also live with Thee Thy resurrection life of glad and strong achievement. May Thy death and life be made manifest in me."—*Adam.*

November Fourth

Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.—John 12:24.

"Continuing the preceding subject—The same story might be told of many a man. Just in proportion as self-seeking dies, life begins. A man goes his way in self-assertion, self-display, the desire to make an impression, and he seems to achieve much. He gets distinction, glory, the prizes of life. But one thing he fails to do; he fails to quicken the spiritual life in others. . . . It is life to him, but death to the things that are trusted to him. Then some day he absolutely forgets himself in his work. . . . His conceit and ambition die, and then out of the death of self comes the life of the world he serves. This is the paradox of life. Life is reproduced by sacrifice. The life that is lost is the only life that is saved.—*Peabody.*

"Divine Master, may I so live in fellowship with Thee that whatever may come into my life shall reveal the abiding triumph of Thy will and power. Help me to show to the world that Thy glorious purpose is prevailing in and through me amid all the variety of my experience.—*Adam.*

November Fifth

Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, ye are all partakers with me of grace.—Philippians 1:6, 7.

"While it is well to be earnest in intercessory prayer, we must remember that the spirit of God is also doing His own work in other lives.

"It is possible to be overanxious concerning others. Some godly parents are overanxious concerning their children, they are tempted in their great earnestness to forget that the divine Spirit is at work. Overanxiety is earnest unbelief."—*Adam.*

"Everliving, everloving God, our Heavenly Father, we bless and praise Thee, that Thou didst set the human race in families for its higher development and its greater influence. This morning we bless Thy holy name that we have been called into this family now before Thee in prayer. . . . Keep us this day from sin, as we do the tasks of the day. Watch Thou over us and guard us from danger. Teach us how to live unselfishly, each for the other, in all the little things of the home."—*God's Minute.*

November Sixth

Reading—Psalm 28:6-9.

"We cannot refrain from asking for whatever we truly desire. We cannot keep from seeking what we know to be infinitely precious. We are sure to knock at the door which is between us and the object of our warmest affections.

"Father, I ask for Thy loving-kindness, which is better than life. Son of God, I seek for Thy grace, which in weakness makes me strong. Holy Spirit, I knock at the door which is always opened to the humble and the contrite heart. May all Thy mercies and my infirmities constrain me to ask without ceasing until Thou hast given, to seek without fail until I have found, to knock without fear until it has been opened unto me!"—*Prime.*

"Forth in Thy name, O Lord, I go,
My daily labor I pursue,
Thee, only Thee, resolved to know
In all I think, or speak, or do."

November Seventh

Reading—Philippians 1:12-14.

"All triumphs of the gospel must come through some form of self-effacement on the part of the servant of Christ. . . . The biographies which inspire us are not those of smug souls but the lives of those who have been in all kinds of hard places, those who took enormous risks because they were not thinking of themselves but of their usefulness to the kingdom of God. And every such stand is an abiding inspiration for others to do likewise. It may be there are many waiting for you to take the courageous step; then they will follow."—*Adam.*

"O Lord God, in whom we live, and move, and have our being, open our eyes that we may behold Thy Fatherly presence ever about us. Draw our hearts to Thee with the power of Thy love. Teach us to be anxious for nothing, and when we have done what Thou hast given us to do, help us, O God our Saviour, to leave the issue to Thy wisdom. Take from us all doubt and mistrust. Lift our thoughts up to Thee in heaven, and make us to know that all things are possible to us through Thy Son our Redeemer. Amen."—*Westcott.*

November Eighth

And he that received the five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: lo, I have gained other five talents.—Matthew 25:20.

"In a word the method of the spiritual life is to be willing to be what we are, and to do what lies before us, because it is God's appointment; and in doing it faithfully and patiently we are doing His will. There is no surer promise than that to the man whom the Lord when He comes shall find so doing. The Saviour's promise is to be with us always; not that we shall always be conscious that He is with us. . . . God promises power, but a power that is rather the privilege, to be sons of God than the mere force to do great things. Our Lord said, Rejoice, not that devils are subject unto you, but rather that your names are written in heaven."—*Stimson.*

"Go, labor on, spend and be spent,
Thy joy to do the Father's will!
It is the way the Master went;
Shall not the servant tread it still?"

November Ninth

By their fruits ye shall know them.—Matthew 7:16.

"The best evidence of Christianity is what it does for humanity. Wherever there is good news for the poor, hope for the brokenhearted, deliverance for captives, a better physical life for the masses, there the Spirit of God is at work. The glory of Christ is that he saves men, body and soul. Christianity repeats the claim of its founder; it appeals for acceptance, not to any authority, but to a new life which has come to the world since the Advent."
—*Bradford.*

"We praise Thee, O Father, for the promise of Thy Holy Word that the ravage and distress wrought by sin in the world shall be overcome by the ministry of our Lord Jesus Christ. In His atonement we take refuge, and we put our trust in the assurance that death shall be swallowed up in victory. In this confidence help us to purge our lives of sin, and to abide in hope of the life eternal. We ask in Christ's name. Amen."—*The Daily Altar.*

November Tenth

My soul thirsteth for God, for the living God.—Psalm 42:2.

"A generation ago children in many religious groups were still learning from various catechisms, versions of the question and answer, 'What is the chief end of man?' 'To obey God and enjoy Him forever.' Today, men and women who piously learned that answer, and who still believe it symbolizes the truth, are equally sure that it does not express enough of the truth. . . . Today vital Christianity tends more and more to voice itself in variations of the creed: *The literal business of the Christian life is to keep busy establishing the conditions which will do most to fill the world with fitter men and women—fitter physically, fitter mentally, fitter morally, fitter spiritually.*"
—*Small.*

O God our Father, we thank Thee for the growth of our conception of Thee, of our ideas concerning our own selves, and of our relationship with Thee as our Father and with our fellowmen as our brothers. May the gospel of light guide us into that usefulness that is worth most in Thy kingdom. Amen.

November Eleventh

Pour out your heart before him;
God is a refuge for us.—Psalm 62:8.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

"O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray."
—*Montgomery.*

November Twelfth

Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he die, yet shall he live.—John 11:25.

"When men fully understand the world, they will understand that Jesus was right about sacrifice. They will understand that sacrifice is loss only so long as it is exceptional and forced. When we face sacrifice loyally, when we join in a general economy of sacrifice, when we refuse knowingly to gain except by intending a gain for somebody else, the balance of the total transactions with sacrifice will have passed from the debit side to the credit side of the world's account. This is a vicarious world. Not as stupidly conceived by the medieval theologians who located the one vicarious act of importance in the death on the cross. Life is vicarious in that its processes begin and continue and end with exchanges of sacrifices, wherever there are moral beings."—*Small.*

"Our Father. . . . Direct us in all the way that we should take, in view of our great responsibilities and opportunities. Help us to earn our bread honestly, but not to be so busy as to let the King pass by. May we live our day before Thee in all reverence, quietness, love and usefulness. Amen."—*God's Minute.*

November Thirteenth

Reading—Colossians 2:3-7.

"All that is in Christ is not evident at first. The treasures which Christ holds for His people are hidden. They have to be gradually discovered. There may seem to be more elsewhere than in Christ for some minds, and men may be able to draw them away with enticing words. There are systems in our own day, as in St. Paul's day, with loud-sounding names which seem to hold a great deal more, and which seem to have a bewitching influence. But there may be little behind the names, while Christ is a hidden treasury, never yet fully discovered. He holds the wisdom and the knowledge for which our world is vainly searching elsewhere."—*Adam.*

"O God of Patience and Pardon, save us from the impoverishment and danger of hurry in our devotions, lest the bloom of our spiritual life be permanently blighted. Revive us from our leanness of soul and coldness of heart by awakening within us the sense of waiting and wrestling with Thee. Hush within us the first rise of murmurings against the taxing necessities of prayer. May there be no counting of the cost of time and labor, lest our foundations be imperiled. O Lord, pardon us of all slovenliness in our devotions and set us to redeeming the time with gladness. Amen."—*Ainslie.*

November Fourteenth

He shall call upon me, and I will answer him; I will be with him in trouble: I will deliver him and honor him.—Psalm 91:15.

"Loving Father, may we realize what a great privilege it is for us to come directly into Thy very presence, in the name, and by the close relationship of Thy Son as our Saviour and Elder Brother, and to really be Thy children. . . . Each day may this relationship mean more and more, and become very precious to us.

"As we take up the duties of the day, may we take shelter under the wonderful promises of the Ninety-first Psalm, and may they be fulfilled to us and our loved ones. May we in some way be a help and blessing to someone who may need us this day. Help us to be careful about our example before others. May we 'walk, stand, and sit' in such places as may be pleasing in Thy sight, and be safe for others to follow us in.

"May we, by our faith in the Lord Jesus Christ as our personal Saviour, be clothed with His righteousness, and have a part in His resurrection. Guide us and help us as the days pass, we ask in His name. Amen."
—*Warren.*

November Fifteenth

Finally, be strong in the Lord, and in the strength of his might.—Ephesians 6:10.

"The last decisive energy of a rational courage, which confides in the Supreme Power, is very sublime. It makes a man who intrepidly dares everything that can oppose or attack him within the whole sphere of mortality; who will still press toward his object while death is impending over him; who would retain his purpose unshaken amidst the ruins of the world."
—*Foster.*

"Fourscore and six years have I served Him, and He has done me no wrong. How then can I speak evil of my King, who saved me?"
—*Polycarp, at his martyrdom (166).*

"A mighty fortress is our God,
A bulwark never failing,
Our helper he, amid the flood
Of mortal ills prevailing."

Prayer Suggestion—For a courage, rooted in God's power, that is great enough to carry us through any service worthy of our effort.

November Sixteenth

I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace.—Ephesians 4:1-3.

"Where there is a genuine inner realization of the love of Christ there will be a genuine outward manifestation of the Christ spirit. And the supreme outward mark of the Christ spirit is lowliness. Lowliness and meekness are deeper marks of Christlikeness than mere kindness. Kindness and usefulness may quite possibly be in a life, with a great deal of bitterness and self-assertion. The real test of Christian kindness is the exercise of humility. And it is the exercise of humility in life which alone makes for unity. Without the exercise of humility no circle of people has a guarantee of the continuance of peace."—*Adam.*

Meditate on the use of the word "exercise" in this reading.

Prayer Suggestion—For the grace and sense that will enable us to exercise humility in all the groups in which we have any part.

November Seventeenth

Reading—Mark 12:41-44.

"This incident of the third day of the Passion Week of our Lord suggests or vivifies many truths. It illustrates the thought that the apparent insignificance of our service makes the doing of it the more significant. It makes plain that Christ values our service, not by reason of its intrinsic merit, but by what it costs us. It shows that Christ sees and appreciates our service, though He may speak to us no word of commendation. It has for us a lesson of faithfulness in things secret. 'The gods see it,' said the Greek sculptor as he carved the part of the statue that was to be hidden from men's eyes. It teaches the duty of giving with each gift—ourselves. . . ."—*Thwing.*

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from Thee!"

November Eighteenth

He that hath the Son hath the life.—I John 5:12.

"Life is the big thing. And to speak with more accuracy and distinctness, life is the only big thing. When you have life everything is, in a measure, possible. . . . God is the One in this universe who has life to give away and that has life to keep. And God is life, and the reason why every well-informed person ought to read the Bible is that it is such a short cut to information. . . . John's theory is that if you are going to get the big life you have got to get the big source; and John's theory is that the only life worth talking about is the life eternal; and the only life worth talking about is the spiritual life."—*Quayle.*

"Our good Father, this day once more we are reminded of Thy saving grace, which has not left us in darkness, but has given us the light of life. We adore Thee for Christ, the word of God incarnate, who has entered into the fulness of our life that we through Him may know the way into the fulness of Thine own life. May this day bring to us the joy of worship with Thy people and of hearing the living Word proclaimed. Keep us this day without sin, we beseech Thee, and may the evening bring us the peace of Thy presence. Amen."—*The Daily Altar.*

November Nineteenth

Reading—Revelation 1:17b, 18.

"Christ has come that we might have life. If we could have obtained life without His coming, why need He have come? If life could come to sinners apart from the cross, why nail the Lord of glory to the shameful tree? Why Thy bleeding wounds, Immanuel, if life could come by some other door? Yet further, why did the Spirit descend at Pentecost, and why does He still abide among men, if they can be quickened without Him? If life is to be obtained apart from the Holy Spirit, to what end does it work in the human heart? The bleeding Saviour and the indwelling Spirit are convincing proofs that our life is not from ourselves, but from above."—*Spurgeon.*

"O Holy Spirit, Love of God, infuse Thy grace, and descend plentifully into my heart; enlighten the dark corners of this neglected dwelling, and scatter there Thy cheerful beams; dwell in that soul that longs to be Thy temple; water that barren soil, overrun with weeds and briers, and lost for want of cultivating, and make it fruitful with Thy dew from heaven. Oh, come, Thou Refreshment of them that languish and faint. Come, Thou Star and Guide of them that sail in the tempestuous sea of the world; Thou only haven of the tossed and shipwrecked. Come, Thou Glory and Crown of the living, and only safeguard of the dying. Come, Holy Spirit, in much mercy, and make me fit to receive Thee. Amen."—*St. Augustine.*

November Twentieth

For we know that the whole creation groaneth and travaileth in pain together until now.—Romans 8:22.

"Are we asking for a perfectly happy world? But happiness, at its deepest and its best, is not the portion of a cushioned life which never struggled, overcame obstacles, bore hardship, or adventured in sacrifice for costly aims. A heart of joy is never found in luxuriously coddled lives, but in men and women who achieve and dare, who have tried their powers against antagonisms, who have met even sickness and bereavement and have tempered their souls in fire. Joy is begotten not chiefly from the impression of happy circumstance, but from the expression of overcoming power."—*Fosdick.*

"Fight the good fight with all thy might,
Christ is thy strength and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally."

November Twenty-first

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God.—Romans 8:18, 19.

"The expansion of the spiritual life is a painful process, that is to say, it is an achievement in the face of subtle, and continued opposition. It is a perpetual battle, but the results make the battle far more than worthwhile. For there will be a revelation of divine glory in the believer, not to his eyes, it will not be a mere spectacle to look at, but a personal experience, a personal experience wrought within oneself of transfigured life. All the created world waits for that great consummation. The spiritual triumph, the moral completeness, of the human soul is the crown and flower of creation."—*Adam.*

"If with honest-hearted love for God and man,
Day by day thou find us doing what we can,
Thou who giv'st the seedtime wilt give large increase,
Crown the head with blessings, fill the heart with peace."
—*Morley.*

November Twenty-second

Reading—II Thessalonians 3:3.

"When we are at our best we practically deal with suffering as though moral quality were the goal of life. We *use* adversity, as though discipline were its purpose and good its end. It is worth noting that the only theory which fully fits this noblest attitude toward trouble is Christianity. Men may think God a devil, as James Thomson sang, and yet may be practically brave and cheerful, but their theory does not fit their life. Men may believe in no God and no purpose in the world, and yet may face adversity with courage and hope, but their spirit belies their philosophy. When men are at their best in hardship *they act as though the Christian faith in God were true, as though moral quality were the purpose of creation."—Fosdick.*

"O Lord, walk with me in the hours when the great certainties of life seem to be fading away, when the lights seem to be going out, and the soul grows cold. Win from me all the story of my doubts and fears. Bless me by the influence of Thy strong presence before ever I know that Thou art by me in the way."—*Bosworth.*

November Twenty-third

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God and not from ourselves; we are pressed on every side, yet not straightened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed.—II Corinthians 4:7, 8.

"For all our complaints against life's misery, therefore, and for all our inability to understand it in detail, who would not hesitate, foreseeing the consequence, to take adversity away from men. He who banishes hardship, banishes hardihood; and out of the same door with Calamity walk Courage, Fortitude, Triumphant Faith, and Sacrificial Love. If we abolish the cross in the world, we make impossible the Christ in man. It becomes more clear the more one ponders it, that while this is often a hard world in which to be happy, to men of insight and faith it may be a great world in which to build character."—*Fosdick.*

"Divine Master, I have learned what I ought to do, and have had strong desire to do it, yet my mind and heart have been smitten by a sense of failure. But in my sorrow Thou hast made my heart to sing by the coming of Thy peace and power."—*Adam.*

November Twenty-fourth

Reading—Psalm 19:7-14.

"Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word;
Make friends of God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek.

"Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone;
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."
—*Stebbins.*

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer."

November Twenty-fifth

Oh praise Jehovah, all ye nations;
Laud him, all ye peoples.
For his lovingkindness is great toward us;
And the truth of Jehovah endureth forever.
Praise ye Jehovah.—Psalm 117.

"Almighty God, our Father, do Thou accept such acknowledgment, devotion, and worship as we, with all our limitations are able to bring to Thee. Thou knowest that some of us, with the utmost willingness, cannot apprehend Thee at all according to accepted standards. Thou knowest that some of Thy most devoted children do most fearfully misapprehend Thee. The best of Thy children the world over do but see Thee as in a mirror darkly.

"Therefore, we pray that Thou wilt save us all from any pride of spiritual aristocracy, and help us to help each other toward the light. Save us from contempt and bitterness toward those whose eye of faith is not focused like ours, and save those of us who cannot see at all from misjudging those who can see. Thou hast compelled no man to acknowledge Thee, but by Thy good providences and gracious mercies Thou art drawing all men unto Thyself. May we, Thy children, go and do likewise; compelling no man, by sneer or by fear, and winning all men by love and by sincerity. Amen."—*Coleman.*

November Twenty-sixth

Reading—Matthew 25:24-30.

"The one-talent man is not the bad man, for to him also God gives a trust, but this man is given so little to do that he thinks it not worthwhile to do anything. . . . Taken by itself, looked at in its own independent personality, many a life is insignificant enough. But when we look at life religiously and recognize that it is a trusted agent of God, then the doctrine of the trust redeems it from insignificance. . . . The insignificant service becomes full of dignity and importance when it is accepted as a post of honor and trust. So the unimportant life gets its significance not by its own dimensions, but by its place in God's great order, and the most wretched moment in one's life must be when he discovers that he has been trusted by God to do even a little part and has thrown his chance away. The one-talent man thought his trust not worth investing, and behold, the account of it was called for with the rest. He had in his hands a trust from God and had wasted it, and there was nothing left for him but the weeping of regret and the gnashing of teeth of indignant self-reproach."—*Peabody.*

November Twenty-seventh

He that is spiritual judgeth all things.—I Corinthians 2:15.

"He whose being is surrendered to the pursuit of truth and goodness, whose highest parts and faculties have been pervaded and illumined by the spirit of God, stands where St. Paul places him, in a distinct and an authoritative relation to the whole drama of life. He has tasted of the powers of the world to come, he is alive to the identities whose naked monarchy governs all development; he can measure and weigh with standards and balances more accurate than the world may own. In the instinct of his fellowship with the supreme, he is not afraid of the proud, nor boastful of his own assurance. In quietness and in confidence he finds his strength, and because he lives to do the will of God, he lives forever."—*Cadman.*

Holy Father, whose justice and mercy are perfect, Thou hast made perfect plans for our lives. May we co-operate with Thee in all things and follow the leading of our Guide, Jesus. May we learn to evaluate rightly the powers Thou hast entrusted to us to use, and may we use them all in Thy service, which shall be through Jesus, our Lord. Amen.

November Twenty-eighth

So teach us to number our days, that we may get us a heart of wisdom. —Psalm 90:12.

"I crave a space in your future thought for the conviction of the All-Blessed One. You will be beset on all sides with the unceasing surge of demands and interests from without, encompassed by a devouring world which seeks to consume your strength and attention. Maintain in depth and fulness the channel of your life toward your Creator, until by the discipline of years in strict sincerity, in fervent prayer, and in patience and good works, you are immovably set toward Him in knowledge of Whom standeth our eternal life and Whose service is perfect freedom."—*Cadman.*

"Our Father, whose providence supplies our needs, we thank Thee that life is made rich not by what we have but by what we are. When we realize how little joy there would be in a life full of luxury but empty of holy purpose and Christlike living, we thank Thee afresh for the limitations in which we are placed, and the simplicity to which we are kept. Teach us the art of right living, so that we shall be above envy, distrust, worry, and fretfulness; and so prepare us for the better life that is to be. Amen."—*The Daily Altar.*

November Twenty-ninth

Reading—Luke 23:20-26.

"This Simon, the Cyrenian, was just a plain man, coming into town on his own business. . . . Suddenly Simon finds himself turned about in his own journey, swept back by the crowd with the cross of another man on his shoulder, and the humiliation forced upon him which there seemed no reason for him to bear.

"How often that happens in many a life! You are going your own way, carrying your own load, and suddenly you are called on to take up some one else's burden—a strange cross, a home responsibility, a business duty; and you find yourself turned square round in the road you meant to go. . . . And yet, how certain it is that this man of Cyrene came to look back on this interruption of his journey as the one thing he would not have missed? When others were remembering the wonderful career of Jesus, how often he must have said: 'Yes, but I once had the unapproached privilege of bearing his cross for him. . . . It seemed a grievous burden, but it has become my crowning joy. . . .'"—*Peabody.*

Prayer Suggestion—For strong patience in meeting the interruptions that come into our lives.

November Thirtieth

Reading—Psalm 66:1-10.

"O Lord, give Thy blessing, we pray Thee, to our daily work, that we may do it in faith and heartily, as to the Lord and not unto men. All our powers of body and mind are thine, and we would fain devote them to Thy service. Sanctify them, and the work in which they are engaged; let us not be slothful, but fervent in spirit, and do Thou, O Lord, so bless our efforts that they may bring forth in us the fruits of true wisdom. Teach us to seek after truth and enable us to gain it; but grant that we may ever speak the truth in love; that, while we know earthly things, we may know Thee, and be known by Thee, through and in Thy Son Jesus Christ. Give us this day Thy Holy Spirit, that we may be Thine in body and spirit in all our work and all our refreshments: Through Jesus Christ Thy Son, our Lord. Amen."

—*Arnold.*

"Now, Father! now in Thy dear presence kneeling
Our spirits yearn to feel Thy kindling love;
Now make us strong; we need Thy deep revealing
Of trust, and strength, and calmness from above."

December First

Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one.—John 17:20, 21a.

"That all the believers in Christ should be united so as to constitute one body, one communion, one church, is a proposition clearly set forth and strongly inculcated in the Christian scriptures. . . .

"Human creeds are objectionable under any and all circumstances. First because the Christian Scriptures are complete. Second, if a creed contains more than the Scriptures it is not right, and is, therefore, objectionable. Third, if a creed contains less than the Scriptures it is not right. . . . Fourth, if a creed differs in any respect from Scripture it is not right . . . and, fifth, if a creed is precisely like the Scriptures it is not needed, for we have the Scriptures."—*A Layman.*

"Most Merciful God and Father, we thank Thee that, in spite of our divisions, Thou hast loved us, and art ever seeking to make Thyself known to us, that we may love each other fervently with pure minds and true hearts, thereby proving ourselves to be disciples of the Lord Jesus. Guide us that our footsteps may honour Thee, whose we are and whom we serve. Amen."
—*Ainslie.*

December Second

There is one body, and one Spirit even as also ye were called in one hope of your calling.—Ephesians 4:4.

"The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy bride;
With His own blood he bought her.
And for her life He died.

"Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food;
And to one hope she presses,
With every grace endued."
—*Wesley.*

December Third

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.—I Corinthians 12:12.

"Truth alone will not fulfil the program of Christ, but truth and union combined form a link with the cross and the broken tomb that becomes an irresistible force before which a pagan and unbelieving world will be convicted of sin. Neither union alone nor truth alone is sufficient; but combined, the Holy Spirit's grief will be assuaged and the power of God will become omnipotent in the lives of a ruined race, lifting it out of the sloughs of unfaith into the widening vision of a universal triumph."—*Ainslie.*

"Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect though the material leaven
Forbid the spirit so on earth to be;
But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away."
—*Coleridge.*

Even though we may not hope to see the Church united in our lifetime let us pray for this great cause.

December Fourth

Reading—Romans 12:4, 5.

"The Association for the Promotion of Christian Unity is an organization of Disciples of Christ:

"To watch for every indication of Christian unity, and to hasten the time by intercessory prayer, the holding of friendly conferences, and the distribution of Christian unity literature;

"To work among the Disciples of Christ for the deepening of interest in Christian unity; to promote unity and co-operation among the Disciples; and to promote the more general unity and co-operation with other religious bodies, looking toward the realization of the original ideals of the Disciples' movement;

"To bear witness for Christian unity, believing that the will of Christ for the unity of His church as expressed in His great intercessory prayer is of equal authority with His great missionary commandment, and holding that Christian unity is a vital principle of Christ's gospel as truly as baptism, the Lord's supper, the Lord's day, and Christian stewardship."—*Survey of Service.*

Let us of the Disciples of Christ pray untiringly for the success of this movement.

December Fifth

For there is one God, one mediator also between God and men, himself man, Christ Jesus.—I Timothy 2:5.

"Hasten the time appointed,
By prophets long foretold,
When all shall dwell together,
One shepherd and one fold:
Let every idol perish,
To moles and bats be thrown;
And every prayer be offered
To God in Christ alone.

"Let Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore:
Let all that now divides us
Remove, and pass away,
Like shadows of the morning
Before the blaze of day."
—*Meiningisches Gesang-Buch, 1693.*

December Sixth

Reading—Galatians 3:27, 28.

"Unity, however much it may be the will of God, is not the way of man. The history of mankind and of religion, Christianity included, is one long story of strife and division. The peoples of the earth and of the churches are divided amongst themselves and against one another. Human nature is not yet ready for the great fellowship. Christian unity can come only by that victory of faith which overcomes the world."—*Survey of Service.*

"O Lord of Love, Thou art real. Deepen our experiences in the reality of our communion with Thee, lest we disappoint both ourselves and Thee, and lose the aliveness of prayer. Touch the artificial and unreal in us that all barrenness may be supplanted by things that bloom. Thou preparest the heart; then prepare our hearts by such sincerity and humility of approaches that all vain phrases and artificial attitudes may give way to vividity and reality. We need Thee. Breathe into us heavenly desires and may no resistance of ours hinder the work of Thy free spirit with us, for the sake of Him, who is the Lord of Life. Amen."—*Ainslie.*

December Seventh

Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifice, acceptable to God through Jesus Christ.—I Peter 2:5.

"On the other hand, there are great encouragements. Interest in Christian unity is steadily rising again. Lines of co-operation broken off in the aftermath of the war are being resumed. Church people in hundreds of villages and local communities are talking about how to unite their churches. Unions of church bodies are being effected in the mission fields. Plans for comity and better co-operation in home missions are being discussed more earnestly than before."—*Survey of Service.*

"Let all that now unites us
More sweet and lasting prove,
A closer bond of union
In a blest land of love:
Let war be learned no longer;
Let strife and tumult cease;
All earth His blessed kingdom,
The Lord and Prince of peace!"

December Eighth

From whom every family in heaven and on earth is named.—Ephesians 1:15.

"The World Conference at Lausanne in 1927 lifted the question of church reunion into world attention and did much toward creating a new atmosphere in which to deal with the problems involved. A new conscience is growing up on the ancient evil of division, and along with the new conscience there is growing conviction that God wills unity. There are many who believe that the best days for Christian unity are just ahead."—*Survey of Service.*

"O long-expected dawning,
Come with thy cheering ray;
When shall the morning brighten,
The shadows flee away?
O sweet anticipation!
It cheers the watchers on
To pray, and hope, and labor,
Till the dark night be gone. Amen."

December Ninth

Reading—Matthew 7:12.

"The Board of Temperance and Social Welfare—its purpose—the teachings of Jesus regarding the kingdom of God mean the application of Christianity to all human relationships. The growing complexity of this age of industry and of the machine demands a greater sense of interdependence between peoples of different groups, races, classes, and nations. . . . The teachings of Jesus regarding brotherhood not only need emphasis in preaching, as they never did before, but they need experimentation in new ways of getting men together in co-operative endeavor through good will and understanding, wherever race prejudice, nationalism, class lines, or divergent material interests lead to friction and strife."—*Survey of Service.*

"Our Father, we lift our thanksgiving to Thee for the disclosure of Thyself in nature, in the Scriptures, in human life, and in the character of our Lord Jesus Christ. In the light of all these revelations we cannot doubt Thy fatherly care for all of Thy children, nor Thy purpose to assist us in our noblest endeavors for character, for freedom and for progress toward perfection. Help us to make the life of Jesus increasingly our model and our inspiration. And may no doubts obscure our confidence in our ability, with Thy help, to win through to life eternal. Amen."—*The Daily Altar.*

December Tenth

Reading—Mark 13:28-30.

"The work of conference and discussion has been carried on, in the main, in a co-operative fashion with the social service leaders of other religious groups and under the auspices of the social service commission of the Federal Council of Churches. Community and industrial conferences have been held in more than one hundred and fifty centers. Discussion groups of students on race, industrial, and peace questions have been held in scores of colleges and universities. Efforts to get the parties affected by prejudice and friction to bridge group, class, and race lines, have resulted in gratifying results but have, in their difficulties, illustrated also the very great need of this type of work."—*Survey of Service.*

Perhaps we of the Disciples of Christ have not had as personal an interest as we might have had in this vital work of forwarding the cause of co-operation among these various groups and its resultant peace and social uplift. Let us make this work our own by our prayers for it, and so give it power to carry on.

December Eleventh

Art thou he that cometh, or look we for another?—Luke 7:20.

Each period in civilization has had its own peculiar interest and its own spiritual demands, and each in turn, following its own path back to the teaching of Jesus, has found there what seemed an extraordinary adaptation of that teaching to immediate issues and needs. This is one of the most surprising traits of the gospel. It seems to each age to have been written for the sake of the special problems which at the moment appear most pressing. As each new transition in human interest occurs the teaching of Jesus seems to possess new value.

Have we perhaps thought that the problems of our day and those of Jesus' day were different? Only in a superficial way is this true. Fundamentally our social as well as personal problems are the same ones that Jesus met. Does He really meet our needs or look we for another?

"Henceforth my soul shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there,
Are now and here and ev'rywhere. Amen."
—*Whittier.*

December Twelfth

Reading—Luke 13:18, 19.

Such is the comprehensiveness of the teaching of Jesus. A great modern preacher has described this power of adaptation in the parable of the fairy tent. Set in the king's palace, this magic enclosure was not too small for the smallest room; placed in the courtyard, it was large enough to shelter all the nobles; brought out upon the plain, it grew to cover the whole army of the king; there was "infinite flexibility, infinite expansiveness." Jesus himself, according to the fourth gospel, with still greater suggestiveness, repeatedly describes his mission through the parable of the light. "I am," He says, "the light of the world;" "Yet a little while is the light among you. Walk while ye have the light." Light is by its very nature comprehensive, transmissible, ubiquitous; there is not too much for each man's need, and yet there is enough for all.

Gracious and loving God, we praise Thee for so gloriously providing for the needs of all men, individually and as communities. May we have hearts and minds responsive to Thy message of love and light. Light Thou our paths. Amen.

December Thirteenth

I am the way, and the truth, and the life: no one cometh unto the Father, but by me.—John 14:6.

The supreme concern of Jesus throughout his ministry—it may be unhesitatingly asserted—not the reorganization of human society, but the disclosure to the human soul of its relation to God. . . .

His mission was religious. His central desire was to make plain to human souls the relation in which they stand to their heavenly Father. . . . "The gospel" as a great German scholar remarks, "is not one of social improvement, but one of spiritual redemption. . . ."

The initial impulse of His word and work is this thought of the preciousness of personality. The shepherd leaves the ninety and nine sheep and seeks the one that is lost; the woman sweeps the house to find the one piece of money. General principles issue, indeed, from the discourse of Jesus, as an aroma arises from a rose; but the source of this pervasive fragrance is in that special and individual flower which blooms in his conversation or his deeds.

"If I can stop one heart from breaking,
I shall not live in vain:
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain."
—*Dickinson.*

December Fourteenth

Reading—Luke 15:3-7.

"The kingdom of God had to Jesus both significations, that of a future and that of a present state, that of a heavenly and that of an earthly society. . . . He sees in it the movement of the life of God on the souls of men. Wherever, then, this spirit of God finds welcome in a human life, there, immediately, unostentatiously, yet certainly, the kingdom of God has already come; and when at last that same spirit shall penetrate the whole world, then there will result a social future which language itself is hardly rich enough to describe. This is no inconsistency or confusion of thought. The thought of Jesus considers both what is and what is to be; the present potentiality of the kingdom and its future realization.

"O Lord, in the face of every need may I feel sure that Thou art the Source of forces that are steadily working to supply the need. Help me to put my life in line with them."—*Bosworth.*

December Fifteenth

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.—Matthew 13:33.

"The social ideal, then, of Jesus Christ, is to be interpreted only through His religious consciousness. He looks on human life from above, and, seeing it slowly shaped and purified by the life of God, regards the future of human society with a transcendent and unfaltering hope. In the purpose of God the kingdom is already existent, and when His will is done on earth, then His kingdom, which is now spiritual and interior, will be as visible and as controlling as it is in heaven.

". . . O Lord, we are weary of our old, barren selves. Separate us from our spiritual past, and quicken within us the seeds of a new future. Transform us by the breath of Thy regenerating power, that life may seem supremely beautiful and duty our highest privilege, and the only real evil a guilty conscience. . . . Take from us the old self. Give us a new self, beautiful, vigorous, and joyous. Let old things pass away and let all things become new. . . . Give us love, for then we shall have more than all we need for Thou art Love, Thyself the Giver and the Gift. Amen."—*McComb.*

December Sixteenth

When shall these things be? and what shall be the sign of thy coming?—Matthew 24:3.

The kingdom is to come, answers Jesus, not by outward force or social organization or apocalyptic dream, but by the progressive sanctification of individual human souls. And does one ask again what is to be the motive of this personal sanctification? It is to be found, according to Jesus, in the thought of the kingdom. On the one hand the kingdom is an unfolding process of social righteousness, to be worked out through individuals; on the other hand, the individual is prompted to his better life by the thought of bringing in the kingdom. Thus the individual and the kingdom grow together. The individual discovers himself in the social order, and the social order, like that "whole creation" of which Saint Paul wrote, "waiteth for the revealing of the sons of God".

"Come, kingdom of our God,
Sweet reign of life and love,
Shed peace and hope and joy abroad,
And wisdom from above."
—*Johns.*

December Seventeenth

Reading—Psalm 43:3, 4.

Concerning the benevolent work for needy children supported by our Brotherhood we read in the World Call—

"We know now that the finest service we can render is to help a man help himself. . . .

"This policy of benevolence—constructive service—is carried on in the six Homes for dependent children. . . .

"In these six Homes, the children are made physically well and strong if it is possible for science and skill to accomplish it. . . .

"In these six Homes, there are no pasty-faced under-nourished children. There are no starchy diets. The children get milk, eggs, butter, cereals, green vegetables—the foods that will make them grow. And they get *all* they need. They are not sent away from the table still hungry. . . .

"They go to public schools where they mingle with other boys and girls and share in the same educational equipment and courses. We who know them and love them crave for them the same occupations and enjoyments that other children have. . . . These six Homes supply an atmosphere of love and sympathy, an environment of kindness and honesty and square dealing."

Prayer Suggestion—Have we taken into our prayer life the need of homeless children? Shall we pray that Christian homes be opened to these homeless ones?

December Eighteenth

Reading—Leviticus 25:35.

"'The Ministry of mercy', the phrase implies two things: It implies possession and it implies need. It means that we have something to give and that there are those in need of what we have to give. It means that we are rich and others are poor. It means that we are fed while others go hungry. It means that we have an abundance while others are in want. It means that we are clothed while others are naked, that we have homes while others are homeless, that we have hope while others are hopeless. It draws a sharp line between the fortunate and unfortunate in this world and at the penalty of being cast into hell it demands that we minister to all in need; that we be merciful even as we have obtained mercy; that we share our gift with others. Now what are our gifts and our possessions, and with them what situation do we face? Let me state our possessions, and the gifts we have to give as three: Our message, our money, and our love, and the greatest of these is our love!"—*Hill*

December Nineteenth

Reading—James 1:27.

"The word 'philanthropy' can be traced back into classic Greek, and was used by Plato and others. But no such idea of philanthropy as was taught by Christianity ever appears in the ancient classics of Greece and Rome. Max Muller says, 'The word mankind never passed the lips of Socrates, Plato or Aristotle. Where the Greeks saw barbarians, we see brethren; where the Greeks saw nations, we see mankind.' In short, heathen literature lacks that class of ideas which, in our day, are called humanitarian. The ancients ranked high in prowess, culture and eloquence, but thought nothing of humanity. They had shrines for numberless divinities, multitudes of theaters for amusement, but neither shrine for brotherly love, nor almshouses for the poor. Modern Paganism is no better. No heathen language has a word to express the great humanitarian principle of benevolence. The gospel of humanity is not in the Koran, the Vedas, the Shasters, or the Zend-Avesta. We find no hospitals for the sick, homes for the poor, orphanage for children among heathen peoples, except where these have been established by missionaries of the Christian religion."—*Van Horn.*

Prayer Suggestion—That our gratitude be deep for a religion that has a dominating note of compassionate love.

December Twentieth

Reading—Matthew 20:28.

"Now here is a very simple fact: Jesus Christ is not in the world in bodily form, in physical presence. When He will be nobody knows, not even the angels. Somehow we feel His spiritual presence, outside of ourselves; somehow we think of Him as moving up and down the aisles of our church, walking with us on the way, seated beside the sorrowing, the downcast and the dying. But this is a mystery, not for discussion. But this: so far as the ministry of Christ is concerned; so far as Christ working in the world is concerned; so far as Christ feeding the hungry, clothing the naked, housing the homeless and caring for the orphan, He will do all that and work these works of mercy as He works in us and by us. So far as the world is concerned Christ is in the world as He is in His disciples. Take His disciples out of the world and you take Jesus Christ out of the world. Let our work of mercy cease and His work of mercy will cease. *We*—God help us in the responsibility—we must be hands and feet and eyes and ears and mouth and nurse for the Lord. When we become mean and stingy and narrow-minded to the world we hope to win, whose hurts we are set to heal, Christ becomes that."—*Hill.*

December Twenty-first

Reading—Acts 2:41-47.

"What then was the spirit of the New Testament Church? It was love. Its distinctive note was fraternity. Its dearest gospel was charity. Not even baptism bulks so large in that second narrative of Luke as the matter of the care of the unfortunates. Nowhere does Christianity run so squarely against the world's thought as here. Greece had dedicated altars to Beauty, Rome to Might; The New Testament Church builded an altar to Pity. Note clearly its attitude toward the infirm and the orphan, for neither of these classes had the world regard. 'Let the old and infirm perish,' was the merciless advice of even the most eminent pagan and moralist. . . . What a change from this heartlessness to the fostering care of the Church for the aged and the child! Ah, in truth helpless childhood first found a shelter in the manger at Bethlehem, and the staff that stays the tottering steps of age was fashioned from the cross of Calvary.

"To this beautiful charity of the church not only the New Testament bears record, but it is the burden of all Christian apologists and the wonder and the despair of the unbelieving. In whatever else the apostolic Church failed, in this grace at least it was not lacking, and, I repeat, running through all its life is the dominant note of charity."—*Combs.*

Does the same deep love of the early disciples, which acknowledged its own respect for the aged and the orphan dwell in my heart? Does my prayer life include them?

December Twenty-second

Reading—II Corinthians 9:8, 9.

"If we adequately and lovingly minister to the needs of our own and others, if we bear their burdens and share their sorrows and misfortunes, if our attitude would be toward the Lord Jesus if He were here hungry, homeless and helpless, then our claim to Discipleship will be fully validated, and God, who never fails to care for those who care for Him, will open up the way for us and straighten out the road for us and mightily increase our numbers and power in the earth for good. If we only would do our best, what might not happen to us and through us to the world: The movements God has honored, have been the movements that honored God in service to humanity and the future will be even as the past. Samuel Johnson once said that he did not like Wesley and for this reason: 'The minute I get my legs stretched out under the table and all fixed for a good talk, he jumps up to run after some old woman who is in want.' But the Infinite God always runs before those who run after the needy of earth's children."—*Hill.*

December Twenty-third

Psalm 41:4.

"As Jesus took the children from their mothers' arms to bless them, the world's motherhood must have the privilege, through His church, of placing its children in His arms as their own arms of love drop away in death.

"Shall we hear the call of the aged in their declining strength calling us to take their thin, palsied hands into ours, strong and warm, that we may steady their tottering steps up the little remaining way until, at yonder summit the angels shall take our places and lead them through the pearly gates?

"It is the call of Christ to fellowship in service and reward in the noblest work of men and God. What difference will it make to us one hundred years from now whether we have lived in a hut or in a palace; whether we have worn silks or satins or rags; whether we have achieved social conquests or have lived in obscurity? No difference whatever. What difference will it make whether we have been faithful to this stewardship of love or not? All the difference between an eternity of sorrowful absence from the presence of Christ and of the Father, and an eternity of blissful fellowship with Christ in Heaven."—*Mohorter.*

December Twenty-fourth

Happy is he that has the God of Jacob for his help,
Whose hope is in Jehovah his God.—Psalm 146:5.

"O Thou Great Father of us all, we rejoice that at last we know Thee. All our soul within us is glad because we need no longer cringe before Thee as slaves of holy fear, seeking to appease Thine anger by sacrifice and self-inflicted pain, but may come like little children, trustful and happy, to the God of love. . . .

As Thou art ever pouring out Thy life in sacrificial fatherhood, may we accept the eternal law of the cross and give ourselves to Thee and to all men. We praise Thee for Jesus Christ, whose life has revealed us this faith and law, and we rejoice that He has become the first-born among Thy brethren. Grant that in us, too, the faith in Thy fatherhood may shine through all our life with such persuasive beauty that some who creep in the dusk of fear may stand erect as free sons of God, and that others who now through unbelief are living as orphans in an empty world may stretch out their hands to the great Father of their spirits and find Thee near. Amen."

—*Rauschenbusch.*

December Twenty-fifth

Reading—Luke 2:10, 11.

"O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

"How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

"O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels,
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel."

December Twenty-sixth

"If there be among you a needy man, one of thy brethren within any of the gates in the land which Jehovah thy God giveth thee; thou shalt not harden thy heart nor shut thy hand from thy needy brother. But thou shalt open wide thy hand to him, and thou shalt surely lend him sufficient for his need. Beware that there be not a wicked thought in thine heart, saying, the seventh year, the year of release, is at hand; and thine eye be thus evil against thy needy brother, so thou wouldst give him naught; and if he cry concerning thee unto the Lord; it will be sin in thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; for because of this thing Jehovah thy God will bless thee in all thy work and in all the acquisition of thy hand."—Deuteronomy 15:7-10.

Does this spirit, which was the glory of Judaism, dwell in me? Should not I who live in the white light of Christ's love, have a spirit deeper than that of the people in the dim light of long gone centuries?

December Twenty-seventh

Matthew 25:40, 41.

"In the precepts and practice of Jesus, there is left no doubt about the primal importance of the grace of Christlike charity. When the hungry thousands gathered before Him, His heart was moved with compassion. He could not let them go lest they perish by the way. His divinity never was more apparent than when He fed that famishing multitude with bread from His own hands. How witheringly, in the story of the Samaritan, did He condemn the proud religious formalist who was so occupied with his devotions that he had no time to bind up the wounds and relieve the sufferings of the thief-despoiled soul by the wayside of life. What higher premium could He have placed upon Christian philanthropy than when He set the heretical Samaritan before us as a guide star to Divine approval and heavenly reward. Like the Master, His was a compassionate heart. If we would follow Christ, we can not pass over the thief-haunted road of life without stopping to minister to the suffering souls that line the way."—*Mohorter.*

Am I remembering day by day the children in our homes and the matrons who have both their spiritual and physical care?

December Twenty-eighth

Reading—Matthew 2:1-12

"Christians, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the wise men on their way.

"Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

"Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

"When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord Himself we worship,
Bringing gold to Bethlehem.

"Christians, lo the star appeareth
Leading still the ancient way;
Christians, onward with your treasure;
It is still Messiah's day."

December Twenty-ninth

Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.—II Thessalonians 2:16, 17.

"O Merciful God and Heavenly Father, we give Thee hearty thanks for all Thy benefits and blessings of the past. Continue to us this day, we beseech Thee, Thy watchful care and protection, as Thou hast through all our days. Keep all the members of this household from all accidents which may happen to the body, and from all evil thoughts that may assault and hurt the soul. Teach us what things are right to do, and make us wise and strong to do Thy will.

"Comfort all the sick and sorrowful, the poor and distressed, and put it into our hearts to help them, and show us how to do it.

"Bless and direct Thy church. Give its ministers wisdom, zeal and faithfulness, and make each member of it faithful to Thee, and ready to do Thy will. Call sinners to repentance, and inspire all Thy people to obedience to Thy law and to service of their fellowmen. All this we ask through our Lord and Saviour Jesus Christ. Amen."—*Brooke.*

December Thirtieth

Matthew 2:4-6.

"The happy children in our orphanages, and the sunny, comfortable old people growing ripe for heaven in our homes for the aged are great faith-producers. When John the Baptist felt the heavy strain of long imprisonment upon his faith he sent his followers to Jesus to inquire about His Messiahship. The Master did not furnish them with an affidavit as to His character and mission. He did not hand them a collection of flattering testimonials from His acquaintances. He simply requested John's disciples to remain and witness to His works, and then He sent them to tell their Master what they had seen Him do; to tell Him, 'How the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, to the poor the gospel is preached;' to tell Him that the work was being done that the Messiah was promised to do. Notice that above all, beyond all, the climax of all, the one final demonstration that He was the Christ and none other, the demonstration that could not be disputed or questioned, was that the good news of deliverance was brought to the poor. The same testimony today will absolve from doubts the imprisoned souls who are looking out from life, with its human limitations, clamoring for satisfying evidence of the divine origin and mission of the church."—*Mohorter.*

December Thirty-first

Reading—I John 3:17.

"We have a great story to tell to the nations—we will tell that story or God will blow His breath upon us and we will cease to be. We have a great plea to make to the churches. We must live that plea among ourselves: We must love each other, trust each other and be good to each other, and so live that we can make that plea consistently to others, or God will blow out our light and raise up another people to bear witness to the truth. . . . We have money to give. We have become a rich people. If we do not give it God will finally take it away from us. Our prosperity will cease. . . . If we respond adequately we will live, live in the world as a growing mighty people, and live individually in the world to come, with Him whose greatest joy was to go about doing good. For

'Hands that ope but to receive
Empty close;
They only live richly
Who can richly give.'

And our only hope that this ministry of mercy will be performed lies in our close walk, our close fellowship with the Lord Jesus. If we keep our minds and hearts open to Him, then shall we be strong men and women, strong to minister to those in need."—*Hill.*

January First

Reading—Isaiah 9:6, 7.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet,
To pay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His word.

"To Him shall endless prayer be made,
And praises throng to crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name."
—*Watts.*

January Second

Reading—Psalm 84.

There were two very good reasons for organizing the Board of Church Extension forty years ago. The first was the fact that our young and growing congregations were not financially able to build adequately for their needs without the assistance of a loan, and second, and possibly the chief reason, was the fact that they were not able to borrow locally from banks or other money-loaning institutions. The brotherhood was, therefore, placed under the necessity of creating its own loan fund or of letting these struggling young churches die.

The situation remains practically the same today. In the beginning days of Church Extension, most of our congregations were erecting their first church homes. With the growth of these churches in membership and with the emphasis now being placed on religious education, these first buildings, erected when these congregations were small in membership and in many instances financially weak, are now totally inadequate. These same congregations are now facing the necessity of erecting new buildings and hundreds are actually rebuilding or in campaigns for new buildings. Most of these churches are unable financially without the aid of a loan to build so as adequately to meet their needs, allowing for a reasonable amount of growth over a period in the future. It is still more difficult and in many communities, impossible for a church to borrow locally, especially to secure a long time loan.

January Third

Reading—John 14:8, 9.

> "We are the only Bible this careless world will read,
> We are the sinner's gospel; we are the scoffer's creed;
> We are the Lord's last message, left in deed and word,
> What if the type is crooked? What if the print is blurred?"

"Our Father, who art in heaven, we desire to have our way made plain by the clear shining of the Light of the Word upon our path. Save us from darkness and doubt, and may the presence of the Christ in our lives make evident the road we take and the meaning of our experiences. We thank Thee for our daily blessings, for food and raiment, and for the friendships which enrich our lives. We accept these gracious blessings as from Thee, and want to order our conduct so that we may please Thee, our God and Friend. Hear us for Jesus' sake. Amen."—*The Daily Altar.*

January Fourth

Reading—Psalm 122.

The Board of Church Extension fund and the fund of the department of church erection of the United Christian Missionary Society have together rendered 43 years of service. In these years the funds have grown from nothing to $2,463,474.49. The total amount of money loaned in 43 years from the church extension and church erection funds is $6,233,926.00, and the total amount returned is $3,799,499.85, making the total amount loaned and collected $10,043,325.85. These loans have been distributed throughout 43 states of the Union, the District of Columbia, Hawaii, Alaska and Canada, and the distribution is fairly equitable on the basis of the number of churches. The total loss in these 43 years was $7,096.20.

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.
I love Thy Church, O God!
Her walls before Thee stand
Dear as the apple of Thine eye,
And graven on Thy hand."

January Fifth

Stand fast in one spirit, with one soul striving for the faith of the gospel.—Philippians 1:27.

One of the mottoes of scientific advance clearly expresses nature's law: "Natura non facit saltus"—nature does not take leaps. Let the law of progress work and its advance will be as gentle as the growth of the grass beneath our feet. Human sympathies are breaking out of their accustomed boundaries like opening petals out of the rosebud. We are living in a new atmosphere, new because it is another day. Yesterday was good enough for us when we were in it, but it is not good enough for us today to go back into it to live.

"O, Thou Lover of Fellowship, grant us wisdom, we pray Thee, to find the fellowship of souls in prayer and to maintain this fellowship. . . . Sanctify our powers of body and mind to the task of fellowship. Let us grow in faith and hope and love. Our hearts are open toward Thee; therefore, abide freely within us and make us Thy temple wherein Thy voice shall be heard perpetually as we seek to find the way toward each other. Give us a passion for corporate prayer and deny us not a united judgment under Thy guidance; through Jesus Christ our Lord. Amen."—*Ainslie.*

January Sixth

Reading—Matthew 13:47-50.

"The vitality of Jesus was a social germ in a selfish world. Lineal fertilizing from that germ is progressive mental and moral appropriation of the truth that 'selfish' and 'spiritual' are contradictory ideas. Life can not be genuinely spiritualized that is not genuinely socialized. . . . The fundamental truth, which all earnest and candid people in Christendom are groping after, is that the human career is a community affair, and must be taken in good faith by all men and women as a community affair, before men and women will have adjusted themselves to spiritual reality."—*Small.*

"Have you ever heartily accepted the 'program' laid out by Jesus for the movement to which you belong? Are you taking any part in His campaign of testimony for the conquest of the world? If the most profound purpose of one's life constitutes his real testimony, what message is unconsciously sounding out from your life?

"Take comfort today in the thought that God is slowly and surely carrying out a great plan for the betterment of men. He will never grow weary and give it up. . . . Anything you may be able to accomplish today in the interest of that kingdom will be saved up by God, and made to contribute to a certain and indestructible result."—*Bosworth.*

January Seventh

Reading—Matthew 15:29-31.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

"O Master, from the mountainside,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

"Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heav'n above,
Shall come the city of our God. Amen."

—*North.*

January Eighth

Reading—Mark 2:22.

"'The outstanding problem now before Christian missions,' a missionary wrote recently, 'is the question of how to relate the Christian movement to the changed conditions. The fundamental truths of Christianity are eternal, but their mode of expression or emphasis may change with the times.' The purpose of Christian missions is fundamentally the same today as when William Carey sailed for India more than a century and a quarter ago. But if that purpose is to be attained we must face the world as it is now, seeing clearly how different it is from the world of even a few years ago. . . . Every organization and movement which would be effective in the world of today must face its task anew, give fresh and fearless study to the new circumstances and relationships of today, and make its plans in the light of new necessities."—*Burton.*

O God and Father of all peoples, help us to be willing to grow with the times, to keep our minds and hearts open to see new conditions and to evaluate them correctly, and to be ready to follow where Thou shalt lead the way for carrying out Thy purposes.

January Ninth

And a little child shall lead them.—Isaiah 11:6.

"A Scene from the daily Chapel service at the Yakima mission—'Herman, lead us in our evening prayer, please?,' said the missionary.

"There was a moment of absolute silence in preparation, and then a low earnest voice in prayer. Herman understands the needs of his own people and their problems and he prays for better feeling among all the tribes of God's family everywhere. He expresses the gratitude of his heart for the opporuntity of knowing Jesus Christ as his friend and counselor and pledges his best efforts to live a Christian life, wherever he may be. Herman, it may be added parenthetically, is the boy who expects to be a preacher, and whether this desire is carried out or not, one feels that he has learned the Christ way of living and will be a zealous witness for Him. He is the leader of the Boy Scout troop of the White Swan community and takes his duties very seriously. It is good to know that his mother is in sympathy with his wish to become a preacher and encourage him in every way possible."

—*World Call.*

Let us remember in our prayers that God will keep him true to his high purpose and use him in a great way.

January Tenth

Reading—I Peter 2:9, 10.

"Since these Indian children, who live in the home during the eight months of the school year, must spend four months of the year in the evironment of their native home-life, which is, to say the least, not favorable either to their educational or to Christian interests, it would seem the part of good husbandry, both for the sake of the children and the parents, to make some provision to follow them into their homes."—*Survey of Service.*

"Almighty Father, in whom we move and live and have our being; Lord of life and Shepherd of all! Hear us, and suffer not our hearts to fail us, but give us day by day such grace that we may help to bring Thy Kingdom. Make our souls to be lamps of Thine, lighted by Thee and kept burning by Thee, until the darkness of sin shall be wiped out, and the light of a living faith be in the hearts of all for whom we pray—ourselves and all who turn their faces toward Thee in prayer; through Jesus Christ our Lord. Amen."

—*Ainslie.*

January Eleventh

Herein, is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.—John 15:8.

Concerning the mission to the French Acadians of Louisiana the Survey of Service says: "This mission is located in the midst of 30,000 people, one group of the 350,000 French Acadians in Louisiana. The vast majority of them are living in poverty. They are without education, only a few of them being able to read. Many of them are living in a marriage relationship without the sanction of the law. They are as superstitious religiously as the natives of Africa. These people are our fellow-citizens, located in our very midst, whose presence in this country in their present condition is both a reflection upon and a menace to our American institutions."

It is very apparent that the future growth and permanency of this mission depends upon our ability to develop from among the people themselves an adequate leadership. This need is so urgent as to demand immediate attention and special effort.

Is God able to provide men to fill special needs such as this? Does your prayer and mine count for anything in the filling of such a need? Is there power for this mission that can be released through your intercession and mine?

January Twelfth

Reading—John 6:1-14.

"These thousands of people (in the coal and coke regions) have come to our country from Europe in quest of better living conditions for themselves and their children. Because of the hard economic conditions under which they lived in the old country, many of them have known nothing but poverty and toil. They have been denied the blessings of an education. Here in the midst of our culture and wealth and consequent comforts they are performing an important economic function. Their lives are hard and drab and their toil but meagerly rewarded. They need the emancipation that comes with a knowledge of the truth. They need Christ and the liberty and love His Spirit brings. The children offer an especially attractive opportunity and challenge. They are eager and anxious to learn and readily responsive. They open their hearts to receive the truth from a Christian teacher as a young bird opens its beak to receive food from its mother. These young people are here to stay, as perhaps their parents are also. They need to be Americanized and Christianized."—*Survey of Service.*

Is this merely a fact or is it an inspiration to us?

January Thirteenth

Thy testimonies are righteous forever:
Give me understanding, and I shall live.—Psalm 119:144.

" 'To what extent do the ideals of democracy, social service, and religion function for health, for an appreciation of the material and human environment, for wholesome home life, and for the re-creation of human society?' These pointed questions, Thomas Jesse Jones raises in his 'Four Essentials of Education,' and they are questions that are being put to educators everywhere. The national home mission boards in their community service and progressive school work are not unresponsive. Over a long period of years home mission day and boarding schools, set down in the heart of far removed and underprivileged populations, have given to the country young men and women of character and competence as Christian leaders in every department of life. This work carries on. But with increasing appreciation of the new social aims of education, the program of the schools has been widened and made more inclusive, and they now seek nothing short of the redemption of the community itself."—*Shriver.*

What a challenge this is to us to project our influence beyond our immediate environment.

January Fourteenth

Train up a child in the way he should go, and even when he is old he will not depart from it.—Proverbs 22:6.

"Who can estimate the contribution a Christian school is pouring into a section of a state where they report that fifty to eighty per cent of the people in the immediate and adjacent counties have been trained in our mission schools? This report comes from our Hazel Green, Kentucky school and Livingston Academy, Tennessee. Livingston's records show that about ten per cent of the graduates have entered definite Christian service. Hazel Green has given four young men and women to foreign mission service. Such is the definite contribution in Christian leadership which they have made to our brotherhood. Records from these schools show that their graduates are engaged in business, law, medicine, nursing, and teaching. . . . They are leaders in both church and civic matters and have helped to produce a high moral tone in the community."—*World Call.*

"And here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more. Amen."

January Fifteenth

I have set Jehovah always before me.—Psalm 16:8.

"The primary purpose in the establishment of these two highland schools, Hazel Green, Kentucky, and Livingston, Tennessee, was to supplement the existing school facilities, which, on account of the isolation and economic lack of the county, were and still are very meager. They are seeking, in co-operation with other educational agencies, including state and federal government, to bring to the young people of these mountain communities the same educational advantages that are enjoyed by young people in other and more favored sections of the country, and to offer these advantages in a Christian environment. . . .

"It is not the purpose of the society to conduct parochial schools or maintain these schools after educational conditions in these communities have approached anywhere near an equality with conditions in other sections of the country. It is the fixed purpose, however, as long as these schools continue to function, to give the Bible a prominent place in their curricula."—*—Survey of Service.*

This work is near home, but is none the less filled with romance and interest, and should have our active support in prayer and in any other form of service we can render.

January Sixteenth

Reading—Psalm 31:19.

"As we face the question of how we may learn to live together, the churches and home mission societies are confronted by two broad considerations. One bears upon the character and scope of institutional activities set up with particular reference to the various racial groups. The other deals with the more subtle and vexing questions of our individual and group attitudes to people unlike ourselves with whom we are thrown together in the contacts of community life."—*Shriver.*

"Almighty God, Father of Light, Fount of all Wisdom, who hast united us in families and communities, amid the needs, aims and ideals of a fraternity of neighbors; we remember before Thee all who lead and guide, the officers of the law, men of business; those who work for justice between man and man, between class and class, for health, charity and the furtherance of good will; humbly beseeching Thee that we may have a clear vision of a pure social life, and the grace to pursue it loyally; that our community in its arts, its music, its religion, its trade and daily life may be found to be following that which is beautiful and good; to the glory of the holy name. Amen."—*Newton.*

January Seventeenth

Reading—Revelation 21:1-4.

"Twenty million people now resident in the United States were born in other lands. Their children represent twenty-five millions more. Thus, more than one-third of our present population is composed of what is commonly called the 'immigrant class'. That they at once create a problem no one denies; that they represent an opportunity, many have failed to recognize.

"It has been said that one may hear every language of the world spoken in the United States. This may be extreme, but newspapers are published in at least fifty-five languages, and the San Francisco agency of the American Bible Society distributes Bibles in eighty-four languages covering only four Pacific coast states, while in a cosmopolitan center like Los Angeles, Christian worship may be heard in fifteen languages every Sunday. . . . Interpreting Christ to these millions may well be termed 'Adventures in brotherhood'. Indeed, their presence here may be God's way of calling us into the high privilege of World Brotherhood—and His rebuke of our delay in taking His message to all the world."—*Watson.*

How do faith and practical social effort react on each other?

January Eighteenth

And God created man in his own image, in the image of God created he him.—Genesis 1:27.

"It would seem that in this experiment our greatest failure has been in the realm of brotherhood. We have gladly consented that the immigrant may do our hard labor—then we compel him to take his family into the least desirable part of our city to live; he have accepted the fruits of his toil, without giving him fair opportunity to enjoy the same privileges, nor have we always made it easy for him to discover this new spirit which has been the dream of each new pilgrim. Alas, that many of his experiences make him feel that his dreams have been blasted, and that he is hedged about by a social caste system, walled in by prejudice, which seeks to keep him in an alien class, for 'the foreign born American will remain an alien in fact as long as he remains one in the thought of other Americans'."

O Gracious Father of us all, may we learn graciousness of Thee to show to all our fellowmen. May we find joy in living for Thy kingdom in transmitting Thy joy to others. Amen.

January Nineteenth

And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1:8.

"Home missions is not a detached and more or less independent enterprise, but an expression of the life and purpose of the church in its relation to its total task. . . . The sentiment that has so long set apart the home mission enterprise as a side issue unrelated to the fundamental life of the church and its essential program, is illogical and vicious. . . . This is akin to the other social heresy, that the duties of a normal Christian Church are one thing and what we call social service is another thing. This has led to one of those distinctions existing only in a false terminology or a disordered imagination."—*Pinson.*

"Faint and far, like a thing of dreams,
With palace and mart and spire,
With the tread of a million hurrying feet,
With hope and regret and desire—
The city lies and it calls with a voice
That touches men's souls with fire."

Consider these passages in relation to each other. Then pray for the church. Is the burden of the great city populations resting on my soul? Pray that the Christian church may rise to this need of America's cities.

January Twentieth

And He made of one every nation of men to dwell on all the face of the earth.—Acts 17:26.

Blessed is the nation whose God is Jehovah,
The people whom he hath chosen for his own inheritance.
Behold, the eye of Jehovah is upon them that fear him,
Upon them that hope in his lovingkindness.—Psalm 33:12, 18.

"O Lord, we beseech Thee for our nation and for all the nations of the world that they may grow toward Thee as the plants grow toward the sun. Give to all peoples minds schooled for fellowship with Thee, when the kingdoms of this world shall become the kingdom of our Lord and His Christ. Amen."—*Ainslie.*

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious God, may we
Evermore be led to Thee."

January Twenty-first

Reading—Psalm 67.

"An immigrant lad arrived in this country with less than five dollars in cash, but with a good store of ambition and grit. His first introduction to American industry was in a lumber camp where he heard much of the name of Jesus—but only in profanity! The trials of this first experience were enough to sour any but the sweet-spirited. Little wonder many newcomers join the radicals. Do they have opportunity to join anything else? This lad did, for good fortune directed him to an orange ranch where the owner was a Christian—every day in the week! This daily Christlike living soon won the heart of the lad and he longed to be such a man as his employer. He soon gave his heart to Jesus and dedicated his life to Christian service. He sought and obtained a good education and became an honored leader among his own people. For four years he has been my associate as we work with the Japanese on the Pacific coast. This Japanese man is a Christian today and a pastor—not because he read of Jesus in a book. Folks read little when they are tired! But he saw Jesus in the daily life of a Christian man, and he looks to that man to this good day as his ideal Christian—and his Christian father."—*Watson.*

January Twenty-second

Reading—John 8:12.

"Of the 111,010 Japanese living in the United States in 1920, 71,950 were living in California and over one-fourth of this number in Los Angeles County. In addition to the group of 20,000 living in the city of Los Angeles, there are other groups running from 50 to 100 in number within comparatively easy reach of Los Angeles. Three thousand of them live within easy reach of the Japansese Christian Institute. Fifty per cent of the Japanese in this area have been in the country for many years. Their families, homes and business are all here. Fully half of them are second-generation, or American-born Japanese, and of course have no other country or home. . . .

"The general economic and social condition of the Japanese in this area is showing marked improvement. . . .

"It is impossible to tabulate many of the best results of the institute's work. A few of the more ohvious achievements can be noted. In fourteen years, 265 Japanese, an average of nineteen per year, have been baptized. Two young men, K. Unora and Paul Marakami, have dedicated their lives to Christian service."—*Survey of Service.*

Remember today those who bear the responsibility for this work.

January Twenty-third

Reading—II Samuel 22:23.

"Do we as Christians mean what we say or is it merely lip service when we speak so boastfully of the superiority of our religion over other religions because it teaches the Fatherhood of God and the brotherhood of man? . . . Unless every man and woman bearing His name very definitely tries to understand these new Americans of ours and reflects Christ's love in his treatment of these people, our Christianity will be weighed in the balance and found wanting. As my adroit Japanese friends would say, 'Do you not think it would be an interesting experiment for you to study into the background of our new Americans, to cultivate the friendship of a least one person of some other race and by actual contact, daily endeavor to exemplify Christ's teaching of brotherly love?' I challenge you in the name of our Leader and Friend to 'Walk with Him in the Way'."—*Hazel Harker.*

"Thou Man of Galilee,
O wilt Thou live again,
Abide within, control, inspire
Our brotherhood of men. Amen."

January Twenty-fourth

Reading—Psalm 103:8-13.

"The Year Book of 1926-27 shows a total of 498 Negro churches, with a total membership of 30,990, and a total of 338 pastors, or 160 less preachers than the reported number of churches. This list includes both the employed and unemployed preachers. Of the 498 churches, 160 are pastorless. When we take into consideration the small number of Negro churches of the Disciples of Christ, and the small membership as compared with the Negro population of the country, and the general religious condition that obtains among them, it is at once apparent that they present both a challenge and an opportunity. With a prepared ministry numbering about one-half the number of churches, it appears that the problem of adequate leadership for our share of Christian work among the Negroes is one of first magnitude. The Negro Disciples of Christ are alert to this need. For several years they have been appealing to their white brethren to help them supply this greatly needed leadership from among their own people."—*Survey of Service.*

"A keen social consciousness about the condition of God's people, coupled with 'hunger and thirst for justice', can turn prayer into action."

—*Rauschenbusch.*

January Twenty-fifth

Reading—Psalm 25:5.

"Long since, in sore distress, I heard one pray,
'Lord, who prevailest, with resistless might,
Ever from war and strife keep me away,
My battles fight!'

"I know not if I play the Pharisee,
And if my brother after all be right;
But mine shall be the warrior's plea to Thee—
Strength for the fight.

"I do not ask that Thou shalt front the fray,
And drive the warring foeman from my sight;
I only ask, O Lord, by night, by day,
Strength for the fight.

"When foes upon me press, let me not quail,
Nor think to turn me into coward flight,
I only ask, to make my arms prevail,
Strength for the fight!"

—*Dunbar.*

January Twenty-sixth

Reading—Exodus 35:20-29.

"The black slave brought into common labor certain new spiritual values not yet fully realized. As a tropical product with a senuous receptivity to the beauty of the world he was not as easily reduced to the mechanical draft-horse which the northern European laborer became. He was not easily brought to recognize any ethical sanction in work as such, but tended to work as the results pleased him and refused to work or sought to refuse when he did not find the spiritual returns adequate; thus he was easily accused of laziness and driven as a slave when in truth he brought to modern manual labor a renewed valuation of life.

"The Negro worked as farm hand and peasant proprietor, as laborer, artisan and inventor and servant in the house, and without him, America as we know it, would have been impossible."—*Du Bois.*

Let us give praise where praise is due; let us be eager to acknowledge and accept the gifts of all the various nationalities to the civilization we are so proud of.

January Twenty-seventh

The rich and the poor meet together:
Jehovah is the maker of them all.—Proverbs 22:2.

"The Negro early learned a lesson which he may yet teach the modern world and which may prove his crowning gift to America and the world: Force begets force and you can not in the end run away successfully from the world's problems. The Negro early developed the shrewd foresight of recognizing the fact that as a minority of black folk in a growing white country, he could not win his battle by force. Moreover, for the mass of Negroes it was impracticable to run away and find refuge in some other land."—*Du Bois.*

"O God our Father, who hast set us to serve Thy holy will in the midst of hurrying days, grant us quiet and poise of spirit, and a mind at home in Thee. Teach us a habit of deep leisure of soul, which is time spent in eternity, free from the tyranny of things and the passing shows of the world. Help us to practice Thy presence in joyous communion, to gain thence fresh insight into eternal values and new stores of grace and power for a wiser service to our fellowmen. Build us up in Thy own nature; endue us with Thy peace that our labor may be unhasting and unresting. May we learn of Him, who nourished by nights of prayer, went about doing good; even Jesus Christ our Lord. Amen."—*Newton.*

January Twenty-eighth

Jehovah is good, a stronghold in the day of trouble; and he knoweth them that take refuge in him.—Nahum 1:7.

"The work of the Christian forces of America among Negroes is not over. But it is changing. Home missions began their work among Negroes, by working *for* a bewildered, almost helpless people just emerging from slavery and dependence. They now work *with* a people who have splendidly demonstrated their ability to help themselves. Less and less is the Negro looking to his white friends to support educational and religious work among his people. Increasingly he is bearing his own burdens and meeting his own needs. But there is something he desires inexpressibly, for which he must look to the co-operation of the Christian forces of America. . . . He wants to be freed from the stigma of inferiority. He wants America to be Christian enough to look upon him and to treat him as a child of God. This is what the Negro asks of the Christian forces of this country today. They have given him schools and Sunday schools and churches—good gifts of which he has made good use. Now let them give him this added gift, apart from which no other can be made perfect, the gift of an America too Christian for race prejudice."—*Burton.*

January Twenty-ninth

Reading—Psalm 98:8, 9.

"Is it true that the colored races are inferior? The people who have had the closest contact with people of other races do not seem to think so. A man who in almost fifty years of teaching had numbered men and women of almost every race among his students and as head of two educational commissions to the Orient had worked closely with members of oriental races, repeatedly declared, 'I have never met a member of an inferior race.' Difference in opportunity and in stage of development, diversity of gifts—these he would admit, but these, he pointed out, had nothing to do with essential inferiority or superiority.

"Who's Who in America is a ponderous but illuminating volume. In it are the names of a number of Negroes of America who, in the words of the preface, have 'accomplished some conspicious achievement'."—*Burton.*

Holy Father, we thank Thee for the diversity of gifts to the different races. May we be willing to learn of others, for they have precious things to teach. O heal every heart of the cancer of race prejudice that spoils our testimony of Thee.

January Thirtieth

Reading—Matthew 18:7.

"That the Negro or any other race is instinctively criminal is quite unsupported by evidence? But there is ample evidence that the Negro in America has a proportion of arrests and prison sentences higher than that of the whites. Does this prove that lower moral standards and practices are racial characteristics? Or does it prove that the Negro in America suffers under handicaps of ignorance, of bad economic conditions, and of frequent lack of justice? The findings of the National Inter-racial Conference bring out several facts which throw light on this question. They show that the housing conditions of the Negro teem with 'moral hazards', because he is 'invariably forced to live where conditions are worst', often in congestion which makes privacy impossible and decency difficult. They state also that, 'In most places the Negro does not receive full justice in the white court, especially in the South'; that 'longer prison sentences give him a disproportionate share of the prison population': that he has 'difficulty in getting bail and defense funds', and that 'legal aid societies tend to favor the whites.'"

—*Burton.*

May such facts as these bring us close to God for power to do our part in correcting them.

January Thirty-first

Reading—I Corinthians 12:18-21.

"To have fellowship with people of other races does not mean to idealize them, any more than it does in the case of friends of our own race. It does not mean claiming for them qualities they do not possess, not seeing them as other than they are. It means knowing them as human beings, interesting, appealing human beings, with strengths and weaknesses, hopes and longings, failings and splendors—like all the rest of humanity. . . .

"The better we come to know members of other races, the more clearly we realize that while we are all members of one great human family, each race has gifts and abilities, both developed and dormant, which the others do not possess at all or possess in far less degree. There are diversities of gifts, and the world needs the fullest possible measure of each gift. . . .

". . . I shall not forget the depth of feeling the voice of one of my Negro fellow-workers when she said to a group of us: 'I have never known a Negro who was not proud to be a Negro. We look up into the face of God and know that He has given us a work to do, a gift to make, which are ours and ours alone. To doing that work, to making that gift, we dedicate ourselves as members of the Negro race.'"—*Burton.*

February First

Glory ye in his holy name; let the heart of them rejoice that seek Jehovah.—I Chronicles 16:10.

"We thank Thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And he who journeys in them, walks with Thee.

"We've sought and found Thee in the secret place
And marveled at the radiance of Thy face;
But often in some far off Galilee
Beheld Thee fairer yet, while serving Thee.

"We've seen Thy glory like a mantle spread
O'er hill and dale in saffron flame and red;
But in the eyes of men, redeemed and free,
A splendor greater yet, while serving Thee.

"Show us the paths in which Thou wouldest lead
To blazoned heights or down the slopes of need;
For both alike encompass land and sea,
And he who journeys in them, walks with Thee."
—*Laufer.*

February Second

My soul, wait thou in silence for God only; For my expectation is from him.—Psalm 62:5.

"The aim and objective of the Christian Mission in the Philippine Islands is, by preaching, teaching, and practicing the principles of Jesus, to help in establishing indigenous churches of Christ and in uniting all Christians upon His program as found in the New Testament; to develop members who shall possess and exhibit the fruits of Christian living; and to bring about a social regeneration which shall redeem the life of the nation."—*Survey of Service.*

"O Righteous Father, Creator and Redeemer of the world, but whom the world does not know, hear us as we come to thank Thee that Thou hast set before us the harvest field of the world. Be gracious to all missionaries in all nations, and clothe both them and those who send them with brotherly kindness, in order that alliances of friendship may be formed which shall lend new hope to the fulfilment of the commission for the evangelization of the world; through Jesus Christ our Lord. Amen."—*Ainslie.*

February Third

I delight to do thy will, O my God; Yea, thy law is within my heart.—Psalm 40:8.

Writing of what America has done for the Philippines, Miss Edith Eberle says—"Through almost thirty years reforms have been in progress—a modified penal code, prison reforms with one of the finest penal colonies in all the world, as well as Bilibid Prison whose cleanliness, spirit and system made it a 'show place in Manila'; elective franchise, a splendid school system, closing of opium dens, checking lotteries and gambling, six thousand miles of good roads, concrete bridges, telephone, telegraph and postal systems, the complete severing of church and state as Filipino leaders had declared must come, before even the American flag was run up. Civil liberty; but best of all religious liberty, American government representatives, American missionaries, and trained Filipinos are now working together for the uplift of a people who are giving in large measure loyal support to the effort. A people who have lived in so much poverty, toil and emptiness, who have known so few joys and comforts—but such a splendid, courteous, captivating people with great powers and possibilities for progress, with such a clear grasp of Christian principles and so large a capacity for interpreting the Christ through daily living. The next forty years may be making brighter history than the last four hundred."

February Fourth

Reading—II Chronicles 7:14.

"1. Pray for an increased spirit of co-operation between the Disciples of Christ and other Christians in the Philippines.

"The last eight years have marked a wonderful advance in the spirit of co-operation, especially in the Ilocos country. The agency which has best cultivated this spirit is a joint bi-annual convention of the Methodists, United Brethren, and Disciples.

"2. Pray for a deep sense of stewardship responsibility. The Filipinos are at heart a liberal people, but the unprecedented increase in wealth in the Philippines has created a strong temptation to people who were formerly poor to cling to all they now get. The danger of the Church as well as of the entire country becoming materialistic is real.

"3. Pray for the large number of students in the schools of the Philippines that they may find help for their religious needs and guidance in their perplexities. In Laoag nearly every year from 100 to 500 students enroll in the Bible Study classes.

"4. Pray for a passion for evangelism that Filipino Christians may follow the Master in winning men."—*E. K. Higdon.*

February Fifth

Behold, I am Jehovah, the God of all flesh; is there anything too hard for me?—Jeremiah 32:27.

"An old man of the mountains may be found along any of the steep trails or in the closely clustered huts of a village. He was a hunter of heads, a mighty and valiant warrior. He used to venture forth and return after a while with the head of an enemy. And, proud of his victory, he wanted all to know of his success. So whenever he cut off the head of an enemy he burned deep in his forehead a scare, (until) . . . in his forehead there had been burned seven scars. And then he came in contact with a Christian missionary. . . . He heard for the first time the story of the Christ, was convinced, baptised, and wanted to serve his new-found Master.

"'I no longer want to hunt heads,' he said, 'but I am going out to find hearts.' He won after a while his first man for the Christ.

"'I don't want to start marking my body' he thought, touching with shame those seven scars on his forehead. So deep in his right arm he burned a scar. He won his second man and he burned the scar in his left arm. . . . The last we heard of him, he had burned deep into his right arm seven scars, into his left six. That many souls he had won for his Master."

—*Eberle.*

February Sixth

And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jeremiah 29:13.

While we were living in San Pablo we had the joy of entertaining hundreds of people in our home. Many of these were anxious to know more about Jesus. One dear old soul came time after time to study the Bible. We helped her plan a short speech and gave her a part on the program given by the women of the church. She enjoyed speaking for her Lord. Once she accompanied us to a mountain village and succeeded in persuading a woman there to follow Christ. Her joy knew no bounds. Then the day arrived for us to leave her town. She came to say good-bye and with the tears streaming down her cheks she exclaimed, "No one ever taught me until you came."

"God, what a world, if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of fire and flood,
Rise to the meaning of True Brotherhood."

—*Wilcox.*

"Father, give Thou the bread of life to the hungering millions by stirring us to a deeper consecration and a more loving service."—*Allen R. Huber.*

February Seventh

Reading—Psalm 98:2, 3.

"Another of these Mohammedan people may be found in one of the beautiful sea port towns of the southern islands. Matias Cuadra as a child was taught the Koran at his mother's knee. Through various experiences and changes in his life he came in contact first with the Catholic Church and then the Protestant. At first chosen for the Moro Priesthood he found himself in training for the Catholic priesthood and ultimately in Manila in the Union Theological Seminary preparing for the Christian ministry. Graduated, ordained, married to a beautiful Filipino Christian girl, Matias Cuadra began to serve among his own people. From a Christian home this converted Mohammedan and his wife are reaching out to his people and bringing them to the Christ."—*Eberle.*

"Dear Father, we pray that each one of us may have a deeper desire to let our lights shine out to those who are in the darkness of sin. . . . May great leaders be raised up in this country to fight against wrong. . . . Give courage to those in nipa huts who deny themselves in order to give the light of knowledge to their children. Give divine wisdom to those who direct the youth of this country. In Jesus' name. Amen."—*Daisy McLin Huber.*

February Eighth

Reading—I Corinthians 1:20-25.

"The Church has its Every Member Canvass, its Conventions, Conferences, Board Meetings, Daily Vacation Bible Schools, Christian Endeavor Societies, Missionary organizations, Annual Meetings, Evangelistic services—rather a busy, modern church in spite of its tropical setting. Perhaps the outstanding characteristic of the church is its spirit of evangelism. The Filipino preacher is probably at his best in evangelistic appeal. Impassioned oratory is natural to him, he is capable of high emotion and the enthusiasm of revival carries him on in exalted mood. Evangelistic meetings are times of high resolve and consecrations on the part of Christians, as well as soul winning. Baptismal services at the close of a series of meetings are largely attended and often beautifully effective, in the river on the edge of town."—*Eberle.*

"O God, our Father, we thank Thee that in the life and purpose of our Lord we discern Thy own great plan of the ages. Our hearts would grow faint and discouraged if we could not see the goal toward which we are striving. . . . We can look to the future, and mark the slow but steady coming of Thy kingdom, for whose triumph we ever pray. Comfort our souls, we beseech Thee, with this vision of the better time to be, and grant us a share in its achievement and blessedness. Amen."—*The Daily Altar.*

February Ninth

Thy word is a lamp unto my feet, and light unto my path.—Psalm 119:105.

A group of adults had gathered in a small church in one of the poorest and most evil sections of a town. This group was discussing the Bible. An old man became very excited because he thought one of the group had too little appreciation for the Bible and leaning forward in his seat he exclaimed, "If it were not for that book I would be a gambler and a drunkard. I know the power of the Bible. It is God's word." He is but one of the many who can bear testimony to lives made better, happier, and more useful by reading the Bible.

"We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."
—*Whittier.*

"We thank Thee, our Father, for the precious promises that we find in the Bible and we pray Thee that our hearts may be open in order that we may hear Thy voice today and bear witness to Thee even as Thy children of old."—*Allen R. Huber.*

February Tenth

Reading—Hebrews 4:16.

"These three in the Islands today—pagan, Mohammedan and Christian. Pagan and Mohammedan people—the non-Christian tribes—are comparatively few in number, slightly more than a million, but a real challenge, a worthy opportunity. The remaining people, more than ten million are mostly Catholic, at least nominally so, for to be born in the Philippine Islands under the Spanish regime was to be born in the Church. . . . The Aglipay or Independent Church numbers near a million followers and the Protestant church after twenty-five years of opportunity numbers two hundred thousand. And as the old is being pushed aside in things of religion, there as much as elsewhere we need to be ready to offer our living Christ. We must not fail our friends in the Philippine Islands; pagan, Mohammedan, and Christian, all three, needy, worthy, ready."—*Eberle.*

"Hasten, Lord, the glorious time
When, beneath Messiah's sway,
Ev'ry nation, ev'ry clime,
Shall the gospel call obey."

February Eleventh

And straightway they left the nets, and followed him.—Mark 1:18.

Jose Rizal, the great patriot of the Philippines, said that the hope of his country was in her youth. It must delight his heart to know that although he has gone on into the Great Beyond, the youth of the Philippines have lived up to his expectation. These young people have drawn up "The Decalogue of Protestant Youth" the ninth article of which gives a fair indication of their courage. It reads, "We will enter into an aggressive struggle against all vice, ignorance, and social wrong, including political corruption, usury, the exploitation of the poor, intolerance, superstition, cock-fighting, gambling, cabarets, the social evil, the double standard of morality, and the use of intoxicating beverages. . . . We will not rest until these evils are banished forever from our islands."

"Be strong!
We are not here to play—to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle—face it; 'tis God's gift."
—*Babcock.*

"Be Thou the guide to youth, our Father, and help us live up to our highest ideals."—*Allen R. Huber.*

February Twelfth

Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.—Isaiah 59:1.

"There is no more possibility of making the world of our day Christian by sections, than of freeing it from disease country by country. . . . For the world is a neighborhood. Its problems are neighborhood problems, which must be studied for the neighborhood as a whole, and dealt with in the neighborhood as a whole. It is, as someone has put it, as impossible to find a successful solution for a problem in India without dealing with the same problem in Indiana, as it would be to try to eliminate typhoid from a community by purifying the water in the houses of one block only. The world task of Christianity must be faced as a whole for the same practical reasons that such tasks as those of achieving world health, of protecting the world's women and children, of regulating the use of narcotics, are being faced as a whole in Geneva today. Clear-cut distinction between home missions and foreign missions is therefore no longer possible. The world is one and the Christian task is one."—*Burton.*

February Thirteenth

Yet shall the righteous hold on his way,
And he that hath clean hands shall wax stronger and stronger.—Job 17:9.

"The last night of a big Student Conference in Laoag we went down to the river. . . . Almost half our students had made confession during the Conference days. . . . Two missionaries and one Filipino preacher stood in the water receiving and baptizing candidates. . . . Several of these students came from Pasuquin where neither missionary, Filipino preacher, or lay member had ever been able to start a church. Pasuquin's reputation was not good. 'Can any good thing come out of Pasuquin?' we used to wonder. But these new youthful Christians asked for songs, and Sunday School material. 'We are going to start a church in our town,' they said. And they did. Not long ago I read that Mr. Kennedy, now evangelistic missionary in the Laoag field had gone to the hills with some of the boys, scouting for wood to build a meeting house in Pasuquin. A group of newly baptized students had built the church."—*Eberle.*

Dear Father, we thank Thee for the enthusiasm and courage of youth. May we always be ready to help and encourage and work with them for the building up of Thy kingdom.

February Fourteenth

We love, because he first loved us.—I John 4:19.

A group of Christians in the Philippines were returning home from a meeting they had been conducting in the mountains. While they were waiting for the train they noticed that a politician had taken advantage of his opportunity and was telling the crowd in the station how to vote. An old elder listened quietly to the lively discussion about the various candidates for office, and then he stood up and asked, "Would you like to hear about our candidates?" The people wanted to hear so the old man preached Jesus unto them.

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him
And to him will I cleave alway.

"If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!"
—*Gilder.*

God grant us power to preach Christ in all His beauty and attractiveness in order that His kingdom may come and His will be done on earth.

February Fifteenth

I have loved thee with an everlasting love.—Jeremiah 31:3.

"Another phase of the Educational Work is the Student Dormitories which are opened in educational centers as boarding houses for government school students. It is a type of missionary service peculiar to the Philippines and one of the most worth-while social service activities, as well as a vital factor in evangelization. . . .

"Mingle with the residents of any dormitory and catch the happy wholesome Christian atmosphere that prevails. Good times in the social hall, fun in the dining room, quiet chats in the rooms, busy hours in the study hall, inspirational meetings in the Chapel—these dormitories are building Christian character and bringing definite decisions for Christ.

"But we need more such institutions. . . . When we opened our dormitory for girls in Laoag, mothers and fathers came to see the quarters provided. Being pleased they were wont to inquire, 'Don't you love our sons as well as our daughters? Why don't you give them a dormitory too?' And the young men came with the same question. It has never been easy, though frequent repetition ought to have taught us how, to explain why we do not enter all open doors of opportunity and answer all needs."—*Eberle.*

Prayer Suggestion—For the great number of the students of the Philippines, in their immaturity and inexperience.

February Sixteenth

Jehovah is the strength of my life.—Psalm 27:1.

"In the Philippines, as nowhere else in the Orient, with exception of Japan, the future destiny of the country will be in the hands of the educated youth, who have recently come on the scene. Prejudice and superstition, so deeply rooted in the great illiterate countries, are rapidly disappearing in this adolescent nation, which is carrying to a high state of education in a single generation. On every side is education desired and from the lowliest to the highest it is attainable. Ignorance and the static mind, content with the past and enslaved by it, are rapidly giving way before the free public school.

"Women are accorded a place in the Philippines, approaching the standing given them in America and Britain. Everywhere they are teaching in the village, town and city schools. Even far back in the mountains, among the pagan tribes, recently head-hunters, are found evangelical young women, teaching the youth and in perfect safety and protection. Trained nurses from the mission hospitals go everywhere throughout the Islands and serve the communities."—*Corey.*

February Seventeenth

Without faith it is impossible to please God.—Hebrews 11:6.

"Art thou weary, art thou languid,
Art thou sore distressed?
'Come to me,' saith One, 'and coming,
Be at rest.'

"Hath he marks to lead me to him,
If he be my guide?—
In his feet and hands are wound-prints,
And his side!

"If I find him, if I follow,
What his guerdon here?—
'Many a sorrow, many a labor,
Many a tear.'

"Finding, foll'wing, keeping, struggling,
Is he sure to bless?—
'Saints, apostles, prophets, martyrs,
Answer, Yes.'"

—*Baker.*

February Eighteenth

Reading—Philippians 2:10, 11.

"The mission in Jamaica conceives its task as consisting of establishing self-supporting churches of Christ in Jamaica in sufficient number to make possible, together with the other religious bodies working in the island, the Christianization of the people of Jamaica. To this end it is their practice to develop Jamaican leaders and to impose upon them responsibilities as rapidly as they are capable of bearing them. The mission expects to give itself to the intensive development of the churches now established, believing that we have extended our work as far as the society will desire to extend it. It is felt that the Jamaica church may some time wish to extend its territory but it is doubtful if the mission will.

"It is the custom of the mission to send its Jamaican leaders to the Southern Christian Institute or to some other good school in the United States for training."—*Survey of Service.*

Divine Master, we thank Thee for Jamaican leadership. Make the pastors strong and resourceful to meet the growing responsibilities which they are called on to meet.

February Nineteenth

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.—John 10:10.

"It is the hope of the mission to establish a continuation school at King's Gate for the practical training of Jamaican youth. . . . There is room for a continuation school of the boarding type and there will be a growing demand for this type of work, though the growth may be slow. Such school would be a real contribution to education in Jamaica.

"It is also the desire of the mission to establish a home at King's Gate to care for some of the homeless and destitute children of the island. In 1923 the illegitimate births on the island were 72.6 per cent of the total and many authorities believe that illegitimacy is increasing. It is the thought of our mission that if a home for needy children could be established adjacent to the school and to the church where the child could be reared in a Christian atmosphere and taught Christian principles from childhood, a real contribution could be made to the moral uplift of the people of the island."

—*Survey of Service.*

"Saviour, who thy flock art feeding With the shepherd's kindest care,
All the feeble gently leading, While the lambs thy bosom share;
Never from thy pasture roving, Let them be the lion's prey;
Let thy tenderness, so loving, Keep them thro' life's dang'rous way."

February Twentieth

For none of us liveth to himself, and none dieth to himself.—Romans 14:7.

"Life is made up of relationships with other people. The central fact of human society is its solidarity. That solidarity creates certain rights and duties within the family, within the nation, internationally and interracially. These rights and duties rest solely on the fact of manhood. The claim to be regarded as men is just one way of asserting the spiritual conception of manhood. Such a claim, however, cannot be made good on the old level of human life and thought. Human relationships framed on a mere material basis have always broken down. Selfish ideals will strain and break, and self-interest will breed distrust between men. Nor will common passion hold men together. Even relationships developed in the red-hot passion of war will not stand the strain of the reaction. These unities are all soulless mechanism; men can only be held permanently, together when their unity is based on a spiritual conception of life. Abiding co-operation between men and nations depends ultimately on the possibility of spiritual affinity."—*McClennan.*

February Twenty-first

Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.—Psalm 73:25.

"The Jamaicans are a church-going people, and it is pathetic to see what distances aged women will walk, some of them crippled with rheumatism, in order to attend the services and Bible School. Many of our church members are so poor that want of decent clothing is the only thing that keeps them away, as far as one can judge.

"They seem to be a long-lived people, for we have met several who appear to have lived a century or more in this old world of sin and suffering, and in each of these cases as we have talked we have seen the light shining in the face, and have heard bright testimonies of the love of God and a firm faith in Christ. . . .

"Many of those who have named the name of Christ still adhere to various forms of fetish worship, and take part in superstitious practices brought over from the dark continent of Africa, but we have faith to believe that the day is not far removed when Christ will come into his own in this beauty corner of the world, tucked into the mountains that stand in the southern seas."

—*Mrs. C. E. Elsam.*

February Twenty-second

I will bless thee, and make thy name great, and be thou a blessing.—Genesis 12:2.

"The ideals of the American people are summed up in two names—Washington and Lincoln. The character of these men, in whom were mingled the qualities of great leadership—dignity, wisdom, sympathy, courage, and reverence—is the symbol of the nation's life; for a people is known by the men it reveres. The day that commemorates a great life ought not to be passed without observance. Our land will be safe, happy and honored as it keeps before it the ideals and counsels of Washington."—*The Daily Altar.*

"No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency."—*George Washington.*

"Blessed is the nation whose God is the Lord,
And the people whom he hath chosen for his inheritance.
Behold, the eye of the Lord is upon them that fear him,
Upon them that hope in his mercy. Amen."—Psalm 33:12, 18.

February Twenty-third

For they drank of a spiritual rock that followed them and that rock was Christ.—I Corinthians 10:4.

"Porto Rico is a very strategic Latin-American field. It is the meeting ground of two cultures—Latin and Anglo-Saxon. Both English and Latin are official languages. . . . Columbia University has recently opened its school of tropical medicine in Porto Rico. Boston University is considering the establishment of a branch of its School of Commerce on the island. The University of Porto Rico is developing toward its ideal of becoming a great inter-American University. . . ."—*Survey of Service.*

Porto Rico is important not only from the standpoint of its own needs, but in an equal sense from the standpoint of what it can be made to mean to the whole Latin-American field. If the proper attention is given to the development of its churches to a self-supporting basis, the proper support given its seminary to enable it to do in a spiritual way what the University of Porto Rico and other institutions are doing in general education, the whole of Latin America will be the gainer in the end and the Kingdom of Christ will be greatly strengthened.

What can our people do to Christianize these international contacts?

February Twenty-fourth

I am not come to call the righteous but sinners to repentance.—Luke 5:32.

"This week we are beginning evangelistic services in Barrio Dajaos Abajo, where for years the doors have appeared to be closed. For a long period we have had no growth, made no advance. The situation seemed hopeless. We have been visiting and praying. Mrs. Granger has helped many in first-aid treatments; in one case particularly, she spent the whole day and night, until five in the morning, by the bedside of the very sick mother of seventeen children, all living. The case was a critical one, but the woman is much better. Last night nearly the whole family came to the services. Where in the past the attendance had been almost negligible, last night the church was crowded. Only one small child has come forward, but who knows but that God may pour us out a blessing soon. 'God's biddings are God's enablings.' "—*L. D. Granger.*

In every country where our church has work such conditions are blocking the work and such efforts are being made. Our workers cannot succeed without the help of the prayers of the people in the homeland.

February Twenty-fifth

Whosoever shall call upon the name of the Lord shall be saved.—Romans 10:13.

"Senorita Lorenza Velez grew up in our Girls' Orphanage of Bayamon, and has been an employed worker of the mission since 1911. The house in Naranjito in which she was living was broken up early in the day of the hurricane. She gathered her few clothes and most prized possessions in a trunk, and carried it across the street to the church, thinking it might be safe. Her cooking utensils and bed had to be left in the house for the wind and rain to do what might be expected, while Lorenza sought refuge for herself, her aged mother and three orphan children for whom she had cared since the death of their father, her brother. After the storm abated she went to find her trunk and found it floating about in a pool of water which had flooded the church. Lorenza was most grateful for some of the clothing and a $5.00 gift which were passed on to her from the things received by the missionaries from friends in the north. Mrs. Morton provided her with some dishes and bedding.

"Lorenza is of that company which Jesus called 'the salt of the earth.' Pray that she may be given health and strength for service . . . as she helps in re-establishing the work."—*Florence A. Mills.*

February Twenty-sixth

Reading—Isaiah 35:1, 2.

"During the great hurricane of September 13, 1928, the church building, pastor's home, and homes of many of the members were entirely destroyed. The storm occurred on Thursday. The following Lord's Day the pastor, Juan Martinez, found somewhere on the hillside the bell which for years has called those believers to worship. The clapper was still in place, and Senor Martinez lifted the bell, propping it up sufficiently, and again the old faithful sent out its call to the people, and out there in the open air, not even under shade trees, for all such things had been blown away, the people assembled and joined in a service of worship and praise to God."—*Mills.*

Loving Father, who dost protect and direct our ways, we thank Thee that men have so much of the beautiful in their nature. We praise Thee that there are among the common people of Thy earth many such as this pastor, and that in spite of calamity and suffering men can be true and courageous and in the face of such things can praise Thee. Help us to have more faith in men, and more zeal in spreading Thy gospel. Amen.

February Twenty-seventh

In him was life; and the life was the light of men.—John 1:4.

"The spirit of heroism and sacrifice which has always characterized the Christian missionary movement is as essential in our generation as in any previous pioneer period. . . . That missionary spirit which has run like a golden thread through the church's history faces a new task great beyond the possibility of definition. . . . But we who believe that Jesus Christ is the eternal light of the world, and that the missionary movement is one of the highest and purest expressions of His spirit of love and good will, rejoice to believe that we shall go forward to claim the frontiers of today with the same dauntless faith and unconquerable courage with which the Christian church faced the task of penetrating the jungles of Africa, the wildernesses of America, the walled cities of China. We know that there is One who is sufficient for these things. We believe that in Him is to be found the only complete or permanent solution for the world's problems. And believing this we go forward to claim the unoccupied realms of human relationships in Africa, in Asia, in America—in the world."—*Burton.*

How far are we willing to go in believing this?

February Twenty-eighth

For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?—Matthew 16:26.

"Both conceptions of life—the spiritual and the material—are today stronger than ever before, are held more fervently, have more devotees and are more clearly discerned. . . . Is there, then, room for both in one world if it is to remain a safe world for humanity, or is mankind hurrying along to the real Armageddon? The answer is that life cannot be spoken of as consisting of two elements, material and spiritual, that can be sharply marked off from each other. They interpenetrate; they do more—they run into one indivisible unity so that some kind of relationship must be established between them within the unity of life. . . . Life's contacts—social, economic, and political—do not end on a material plane, nor can they rest on it. They touch the spirit of man, and the question is whether in Christianity we can offer to the world what it needs most today—'a religion which wins in its solitary hours of devotion to power to realize itself in the market and the senate and the embassy and the home and foreign mission field.' "—*McClennan.*

March First

Thou madest known unto me the ways of life;
Thou shalt make me full of gladness with thy countenance.—Acts 2:28.

"Without ideals life is mean. Without a purpose it is flat. Without inspiring power, it will fail. The church can give to me ideals, purpose, power. In the lives of prophets and heroes, and in the life of Jesus Christ, the church holds up the ideals by which character and achievement must be measured. In the call to help build the kingdom of God on earth, the church presents the purpose which can give new meaning to everything men do. In common faith, and in cooperation of purpose, the church releases through human lives the transforming power of God."—*Bowie.*

"I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load:
Thy love to me I ill could spare,
Yet dearer is Thy love I share. Amen."
—*Gower.*

March Second

With everlasting lovingkindness will I have mercy on thee.—Isaiah 54:8.

"India is a beautiful country in many ways. It is not denuded of trees like China. Many trees are sacred to the people and everywhere you see them spreading their green branches widely and giving shade to man and beast. . . .

"The people are very poor. About seventy per cent of the population is composed of agricultural serfs who are always in debt to their landlords or village owners. The wage of laborers in the village farm life ranges from eight to twelve cents a day in most parts of India. . . . the people are undernourished and anaemic and disease stalks almost unresisted through the land. . . . Many of the people sell their better grains, like wheat and rice, and live for the most part on the cheaper and less nourishing grains. Poverty and oppression of caste and landlord, have taken the spirit of initiative from the people and ignorance and superstition keep them enslaved."
—*Corey.*

"That Christians shall do their full share in making the conditions of India's workers more in harmony with the Christian ideal is one of the deepest concerns of the Indian Christian church today."—*Burton.*

March Third

Ho, every one that thirsteth, come ye to the waters;
And he that hath no money, come ye, buy, and eat.—Isaiah 55:1.

"Although the leaven of Christianity and reform is slowly changing the outlook, yet iron-ribbed caste holds fettered the great majority of the people. An educated young Hindu lies dying in our tubercular sanatorium at Pendra Road because his caste forbids the eating of anything from animal life. To eat eggs or broth or meat, would break his caste and make him an outcast in this world and the next. He speaks English fluently, confesses to Dr. Lutz the unreasonableness of caste, but despairingly says, 'What is established I cannot change.' To have immoral relations with a woman of another caste is nothing, but to eat with another caste or receive food or water from their hands, or to intermarry, is anathema forever. For a high caste Indian to become a Christian usually means breaking caste, being driven from home, losing all property and giving up wife, father, mother and friends. Caste is unreasonable, inconsistent, inexorable, cruel, damning—yet it is of the gods!"
—*Corey.*

We know, our Father, that Thy power is greater than this power of caste. Break Thou the fetters that bind India. In Jesus' name. Amen.

March Fourth

And the Word became flesh, and dwell among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—John 1:14.

"Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life;
Words of life and beauty,
Teach me faith and duty;
Beautiful words, wonderful words,
Wonderful words of life.

"Christ, the blessed One gives to all
Wonderful words of life;
Sinner, list to the loving call,
Wonderful words of life;
All so freely given,
Wooing us to heaven,
Beautiful words, wonderful words,
Wonderful words of life."

March Fifth

Reading—II Kings 5:1-14.

"A small outcaste girl in India became a Christian while she was a servant in a Hindu farmer's home. The Hindu family whom she served jeered at her and subjected her to all sorts of petty persecutions. One day while she was sweeping the courtyard she found a piece of jewelry which she quickly hid in her clothing and carried home to the outcaste quarters where she lived. There she took it out, looked at it and felt joy in her new possession. But all at once a voice in her heart sounded as clearly as though it were an audible voice, 'Thou art a Christian and a Christian does not steal.' She tried to silence the voice for she did so want that jewel, but it was of no avail. So she went back to the woman's compound of the household, took the jewel from its hiding place and showed it to the surprised woman saying, 'You have often jeered at me for being a Christian; today you will not scoff when my Lord Jesus makes me give back the jewel I might have stolen from you.' And thus it was that a lowly servant girl 'showed good deeds.'"—*World Call.*

We praise Thee, our Master, for lives everywhere purified and made more like Thine, and for their witness to Thy redeeming power.

March Sixth

He is the stone which was set at nought of you the builders, which was made the head of the corner.—Acts 4:11.

"There are thousands (in India) who claim Christ as the greatest teacher, who unobserved try to follow His ideals and who have only praise for Him. They do not confess Him openly and they do not unite with His church, because they are bound by custom and caste. Much is being said about Jesus and men like Gandhi and other leaders who exhort the people to follow the Sermon on the Mount. The leaven of Christianity is at work and brave Indian leaders, who are not avowed Christians, are speaking and writing against caste, child-widowhood, child-marriage, temple women, 'untouchableness.' Some day even caste will break down."—*Corey.*

"By words and works we can but teach or influence a few; by our prayers we may benefit the whole world, and every individual of it, high and low, friend, stranger and enemy. Is it not fearful, then, to look back on our past lives even in this one respect?"—*Newman.*

We believe that prayer is one of the most, if not the most, powerful agency for breaking down the caste system of India. Will you help?

March Seventh

Reading—John 6:16-21.

"As Doctor Knudson says: 'In Rome Christianity degenerated into an ecclesiasticism, in Greece it became a philosophy, in Germany it became a system of doctrine, in England it became the religious side of Imperialism, in America it is being reduced to Rotarianism.' However good Rotarianism is in its place, it is deadly as a substitute for the gospel.

"Our savage pagan ancestors roaming across Europe worshipped the mistletoe, a parasite. They felt there was some strange divine vitality in it, for it remained green in the winter when the tree upon whose life it lived seemed dead. We, their descendants, are worshipping many parasites upon the Tree of Life. Things that are sapping the very life of us are gaining an attention which is amounting to an adoration. Oh, for a cleansing down to relevancy, to worthwhileness, to the real, to Christ!"—*Jones.*

"Jesus keep me near the cross,
There a precious fountain
Free to all, a healing stream,
Flows from Calvary's mountain."

March Eighth

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.—Acts 4:12.

"At the time of the most amazing prosperity that the world has ever seen the American churches are spending more and more on themselves and less and less to sustain that thin line of representatives standing on the frontiers of human need. The fact is that the line is actually being starved. A process of de-Christianization has set in while the world demands Christ."

—*Jones.*

"Father of our Lord Jesus, in Thy church Thou hast set the holy and beautiful office of the ministry, a witness for faith, a prophecy of the Life of the Spirit. To its service through the ages Thou hast called men of winged intellect and flaming spirit; self-spending sons of light and power and pathos, whose hearts Thou didst touch with fire from Thine altar.

"Grant us, Lord God, in a new and difficult time, teachers of a like precious faith; men of revealing vision, voices of power melted by pity, fearless to rebuke and faithful to heal. Let it be so, O God, we pray, that the story of Thy love may be told to our hurrying time, wooing it from the semblance of life to homage for truth, beauty, and holiness. In His name. Amen."—*Newton.*

March Ninth

This is life eternal, that they should know thee the only true God, and him who thou didst send, even Jesus Christ.—John 17:3.

"Christian work (in India) is hard, but there is much to encourage. A. McLean visited India about thirty years ago. He spoke to seven Christians in our Mungeli district on 'Be ye faithful unto death and ye shall receive a crown of life.' All but one of the seven remained faithful, three have died in the faith, three are living and serving Christ today. Now, instead of seven Christians in Mungeli district, there are more than one thousand, and hundreds have gone to their reward. The eighty leper Christians in their church at Mungeli are the happiest people I have seen. They praise God continually for His saving grace, although most of them have lost hands and feet. In Damoh more than a thousand Christian boys have passed through the orphanage, and some of them are to be found as preachers and workers in every one of our stations."—*Corey.*

Would you not feel uplifted and triumphant if you knew that you by your prayers and money had had a part in these victories? No prayer and no gift is without fruit.

March Tenth

There is no love in fear: but perfect love casteth out fear.—I John 4:18.

"It is, however, when one sees the religion of the great mass of common people that the pathos of Hinduism sinks in upon me. Fear permeates their religion. A mother deceives the gods by calling her child 'rubbish heap' or 'crazyman', or she disguises her baby by blacking its eyes. Women weave ugly blotches into silk scarfs to avoid the evil eye. Propitiation of the gods lies back of an immense amount of popular religion. This fear, which is often the child of ignorance, will inevitably hinder a nation's progress."

—*Fleming.*

"The Evil Eye . . . may be supposed to be the manifestation of the spirit of jealousy. It may work in the heart of a neighbor or visitor, or in the glance of the traveller one meets on the road. A visitor must not remark on the beauty of a baby, or she may be suspected of having the Evil Eye. It may be present without manifestation. But it is always there. Being indefinite as to time or place or form it cannot be met like an enemy in the open: it must be propitiated, or rather, it must be outwitted or deceived."

—*The Indian Child's Mother.*

Are we merely interested in the Indian woman's religion or do we yearn to share with her our God of Love?

March Eleventh

Reading—Isaiah 55:2.

"Hinduism cannot meet India's pressing modern needs. Insofar as her people yield to India's age-long thought that this world is unreal, and that we are to be released from it through meditation and mystical ecstasy, they are unfitted to grapple seriously with the problems of economic, social, and political development. Over-emphasis on other-worldliness leaves one indifferent to conditions of life in this world. Hinduism of necessity assigns the work of town and factory to what it considers an unspiritual type, since it plainly counts that aspiration to be highest which plans escape from life's contacts and life's desires. Hinduism may dictate the detailed ordering of one's life, but since it neither sets before its followers a great social goal, nor inspires them with hope and power for its attainment, Hinduism cannot touch India's present problems."—*Fleming.*

March Twelfth

Reading—John 19:25-27.

" 'Hear the duties of a woman,' says Manu (the Hindu law-giver); 'by a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own home. She must always be cheerful, clever in the management of her household affairs, careful in cleaning her utensils, economical in expenditure. Him to whom her father may give her, . . . she shall obey as long as he lives, and when he dies, she must not insult his memory. Though destitute of virtue . . . or destitute of good qualities, yet a husband must constantly be worshipped by a faithful wife. No sacrifice, no vow, no fast, must be performed by women apart from their husbands; if a wife obeys her husband, she will, for that reason alone, be exalted in heaven. A faithful wife who desires to dwell after death with her husband, must never do anything to displease him who took her hand, whether he be alive or dead.'

" 'Never put your trust in woman.' 'Women's counsel leads to destruction.' 'Woman is a great whirlpool of suspicion, a dwelling place of vices, full of deceit, a hindrance in the way of heaven, the gates of hell.' "

—*The Indian Child's Mother.*

Dear loving Father, my heart is filled with yearning that India's women may know Thee and Jesus who exalted womanhood. For the suffering, the lonely, the mistreated, the sin-darkened life I pray. Help me though so far away to help these women. Show me how. Give me the willingness to help them to the utmost.

March Thirteenth

Reading—Acts 16:13-15.

"The missionary and one of the Bible women in Mahoba, India, were sitting in one of the homes one morning where two women were just getting their books and slates ready to begin the reading lesson when a Hindu woman came in from outside. She sat down near where the other women were sitting. The missionary noticing her said, 'Bai, did you come in to hear the singing?' 'No,' she said, 'I came in to see if these women had their lesson. I want to see whether they can learn or not. If they can, maybe I can learn too.' Then she sat very near and listened to them. The missionary said, 'You see these women can learn; they read and they could do better if they would work harder at it. Of course you can learn to read.' . . . She said, 'But Miss Sahib, I am very old.' She looked to be about twenty-two or three. I said, 'why no, you are a very young woman.' Then she smiled, 'But' she said, 'I have had three children. Do you suppose a woman who has had three children could learn to read?' I tried to persuade her that the number of children made no difference and that most any woman could learn to read if she tried hard enough. . . . She was willing for us to come to her house but did not seem quite convinced that she could really learn."—*Myrtle Furman.*

Have I a realization of what conditions must be to make a girl of twenty-two think herself *old?*

March Fourteenth

He that loseth his life for my sake shall find it.—Matthew 10:39.

"Out of this life I shall never take
Things of silver and gold I make.

"All that I cherish and hoard away,
After I leave, on earth must stay.

"All that I gather, and all that I keep,
I must leave behind when I fall asleep.

"And I wonder often what I shall own
In that other life, when I pass alone.

"What shall they find and what shall they see
In the soul that answers the call for me?

"Shall the great judge learn, when my task is through,
That my spirit has gathered some riches, too?

"Or shall at the last it be mine to find
That all that I'd worked for I'd left behind?"

March Fifteenth

Reading—Matthew 6:19-21.

"A land (India) where one slow moving stream of humanity has borne the same customs and life for thousands of years, while on top of it flows rapidly a current of changed life in agonizing adjustment to the civilization of later days. The most religious land in the world and the most in need of true religion. . . .

"The 5,000,000 who call themselves by the name of Christ are scattered everywhere among the 230,000,000 people that live in India. Many of them are weak Christians, to be sure, just as is the case in America, but out of this host of believers are a vast number who witness daily for our Lord. Who can measure the strength of this leaven?

"And what a divine service to India has been the education of so many of her young women. And these, from the nature of the case, who have gone on into education above the primary grades, are all Christian women. As one visits the girls' schools of the various mission boards and comes to the climax in colleges like Isabella Thoburn at Lucknow, where the womanhood of India is brought to such beautiful levels, one feels like saying with conviction, 'If this were all the results, the long work of Christian missions in India would have abundantly paid.'"—*Corey.*

March Sixteenth

Verily, verily, I say unto you, ye seek me . . . because ye ate of the loaves and were filled.—John 6:26.

"A few days ago an old man came to the door with a letter in his hand. It was from his son who lives in a village near Hatta. He said that he had become interested in Christianity and had had several talks with Mr. Thomson (who was accidentally drowned in December, 1927), but since Mr. Thompson was dead he was writing to me to say that he wanted to be a Christian. The people in the village, however, were opposed to this and were persecuting him. He had heard we had work in Bina, so he thought it would be fine if we would give him a house and some land in Bina. He requested that I send his old father to Bina to see the house and land, and then if the old man gave a good report, I might bring my motor and transport him and his family to Bina and they would all become Christians! There are a lot of people in this country who think we buy people into the kingdom."

—*Fay E. Livengood.*

Bless those who would follow Thee for the sake of material things, O Master. Open their minds to the futility of such following and open their hearts to see Thee as their Saviour.

March Seventeenth

Reading—Matthew 26:6-13.

"It was not until Christian missionaries won full freedom to bring their message to the land that the true contribution of Europe to India's development began.

" . . . There is a new insistence on the service of humanity. At many times in the history of India religious reformers have arisen, and of these the nineteenth century has had its share. But what differentiates these latter from their predecessors is the place that social reform and service have in their programme. Here it is that the influence, not of the west, indeed, but of that which has come to India through the west, Christianity, is most marked. The *Bhakti* movement, while welcoming the outcaste to tread the path of *Bhakti* to final deliverance, was little concerned with his social condition in this world of *Maya* (illusion), but those who owe even a portion of their inspiration to the spirit of Christ, find that attitude impossible; and in the poetry inspired by these movements the spirit of service is latent in the spirit of devotion."

—Preface to Poems by Indian Women, edited by Margaret Macnicol.

Thanksgiving for the beautiful lives of Christian Indian Women.

March Eighteenth

With good will doing service, as unto the Lord, and not unto men.—Ephesians 6:7.

"By love all others serving
Though love's reward be pain;
From duty never swerving,
When love's commands are plain.

"Love's yoke shall never grieve thee,
Love's burden is so light.
Love's word cannot deceive thee;
Love's hope will cheer thy sight.

"Love's cross then bravely bearing,
Love's crown upon thy head,
Love's precious badge aye wearing,
Love's banner o'er thee spread.

"Go onward, onward singing,
Upon thy joyful way;
Thy happy praises bringing
To Love's high throne each day."

—Ellen Goreh, Indian Christian.

March Nineteenth

I will not forget thy word.—Psalm 119:16.

"The public press of India today teems with manifestations of this changed attitude. Here are a few excerpts culled from utterances of the past few years:

"The solution of the problems of the day depends upon the application of the spirit and mind of Jesus to those problems. (From the Indian Social Reformer, an influential political weekly paper, with a Hindu editor.)

"It is incumbent on us to come to terms with Christ. We want Him and we cannot do without Him. (A Hindu lecturer addressing his own students.)"

—From a paper by Dr. E. Stanley Jones.

"If there were formed a society of men who want to follow Jesus and who are left free to decide for themselves by what method to follow, we should join by our thousands. (A Hindu student speaking to the Principal of his college.)"

Prayer Suggestion—For vision, courage and tact on the part of all Christian teachers to turn this tide into the real progress of thy Kingdom in India.

March Twentieth

And whosoever would be first among you shall be servant of all.—Mark 10:44.

"She went on the wrong way; she has come back again; afar off she stands, her head bowed down with shame and fear; she does not step forward, she cannot raise her eyes—go near, take her hand, call her and bring her.

"Today turn not your face away in silent reproach; today let eyes and words be filled with the nectar of love. What good will come from pouring scorn on the past? Think of her dark future, take her by the hand and bring her.

"Lest for lack of love this shamed soul fling away repentance, bring her, call, and bring her. She has come to give herself up; bind her fast with loving arms; if she goes today, what if she never comes again?

"By one day's neglect, one day's contempt and anger, you will lose a life forever. Do you not purpose to give life? Neglect is a poisoned arrow; with sorrowing pardon bring her, call and bring her."

—Mrs. Kamini Roy, Indian Christian.

Dear Jesus, we thank Thee for the new ideals and the enlarged vision that some Indian women have through Thee. May we be instruments in leading them further into the riches of Thy love. Amen.

March Twenty-first

Be not overcome of evil, but overcome evil with good.—Romans 12:21.

In Harda, Miss Mary Thompson, who is one of our first missionaries, was visiting a Hindu woman whom she had known for a long time. This was during the influenza epidemic of 1918. As Miss Thompson went into the women's quarters of the house, she saw her friend push something under the bed. After a bit Miss Thompson asked what she had hidden. She had confidence in Miss Thompson and told her what she had been doing. She had heard that the white people were not dying of influenza as the Indians were because they ate meat, which made them strong. So she had secretly had a neighbor buy her some meat from which she was secretly making herself some curry. This was in violation of her religion, as Hindus do not eat meat.

This and preceding incidents show us that Hindu women have more freedom than their religion gives them and that they are making progress in education, leadership, ideals and service. We give thanks for all gains, but remember that the masses of India's women are practically untouched by the blessings which have their source in Jesus Christ.

Is my own personal life touched by the gropings of these for the betterment which Christ brings?

March Twenty-second

It is sown a natural body; it is raised a spiritual body.—I Corinthians 15:44.

"It is a new India that today confronts the missionary whose contacts happen to be chiefly with the upper strata of her society, an India of incalculable opportunity for any disciple in whom men can see the living likeness of his Master. Religious thought among the educated today is dominated by the personality of Christ. . . . Among educated Hindus hostility to Jesus Christ is a thing all but unknown. For an educational missionary to urge on his class the claims of Christ to their respectful study would be a waste of time. He will most rapidly establish touch by assuming that Christ's supremacy as teacher and example is admitted and unchallenged. To the Christian teacher it is a new experience, a thing full both of awe and inspiration, to stand before his class of Hindu students and know that between him and them reverence for Christ is common ground."—*Holland.*

"There's a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
Weary were our hearts with waiting, and the night-watch seemed so long,
But his triumph-day is breaking, and we hail it with a song."—*Burton.*

March Twenty-third

Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.—Matthew 5:15.

"In her presidential address to the third Madras Constituent Conference of women on Education, Mrs. Subbarayan testified to the rapid spread of education among women in the province in recent years and observed that the women were so educated and advanced that they could organize work for the good of their sisters and were prepared increasingly to shoulder responsibilities for the benefit of their country. In this respect Mrs. Subbarayan herself set an example to her country-women. She is a fellow of the Madras University and has been taking an active part in all movements for promoting social reform and education. Coming as she does, from a cultured family which has contributed not a little to the levelling up of the existing social distinctions, Mrs. Subbarayan's words are such as to carry great weight with her sisters. . . . Laying stress on the necessity of hard work necessary for the building up of a healthy nation, Mrs. Subbarayan said '. . . we will work and work hard to cleanse our country of its evils and we are determined to succeed.'"—*Indian Social Reformer.*

Prayer Suggestion—That these Indian women leaders may find their inspiration in Jesus, and may recognize Him.

March Twenty-fourth

Quicken thou me according to thy word.—Psalm 119:25.

"I was reading St. Luke's gospel with a Brahman student. When we came to the Magnificat his pace quickened. I noticed and intended to inquire further, but my attention was distracted, and it passed. Next day we read the Nunc Dimittis. Again the same quickening of pace. This time I paused. 'You know these words?' 'Yes, sir,' 'But you told me you had never read the Bible.' 'No, sir.' 'Were they in your school readers?' 'I don't think so.' 'Then how do you know them?' 'Sir, are they in your Christian prayers?' 'Yes, they occur in our daily evening prayer.' 'Oh! then that is how I got to know them. My old grandfather, when he was too old to see, used to make me read your Christian prayers to him every night before he went to sleep.' Daily Evensong in a Hindu home!"—*Holland.*

We are comforted, our Father, that Thou art not without witness in any land. We are encouraged that the printed page, even without our help, has such far influence. Bless, we pray Thee, these means of satisfying men's craving for knowledge of Thee. Amen.

March Twenty-fifth

Let thy work appear unto thy servants,
And thy glory upon their children.—Psalm 90:16.

"This disappearance of animosity and bitterness amongst educated Hindus does not date back more than five or six years. It is the more remarkable because of the antagonism to Western Christianity which Nationalism has at times tended to display. In part it is due to a growing differentiation between Christ and the practices of Western Christendom, and to the disentanglement of His personality from Europeanism which was effected by the war. In part it is due to the fact that so much of the spirit and methods of Mahatmi Gandhi, the religious ideal of modern India, is plainly derived from and inspired by the character and teaching of Jesus Christ. But chiefly it is the fruit of a hundred years of faithful missionary labors."—*Holland.*

"Almighty and Everlasting God, before Whom centuries are as moments and nations as individuals, pour forth the Spirit of Truth and Light upon our brothers in India. To all those who, knowingly or unknowingly, labor to bring in Thy Kingdom of Brotherhood and Love, grant courage, patience, love and an increasing knowledge of Thyself, Whom to know is life eternal. Amen."—*Donald A. McGavran.*

March Twenty-sixth

He that abideth in love abideth in God, and God abideth in him.—I John 4:16.

"A Hindu principal of a college, one of the men who in the Round Tables impressed me as having found living reality in religion, said at the close of one of my addresses: 'Jesus is lighting up the soul of India as the sunrise first strikes the high peaks of the mountains and then gradually the light sifts down into the valleys. . . . And we are glad to be conquered by that light.' He said, 'I once saw Christ and I have never forgotten the vision. The plague was raging in the city and everybody had fled in terror except the sick and dying. . . . I drove down through that plague-stricken section and to my surprise I saw a missionary lady, Mrs. D., coming out of one of the houses where there was plague. She came with her hands extended before her and she said, 'I am sorry, Mr. S., that I cannot shake hands with you, for my hands are plague-stained.' As I looked at her with her plague-stained hands, I saw Christ.' No wonder he was glad for India to be conquered by this light—he saw the interpretation of its meaning in the hands of one of its interpreters. It was Service and Self-sacrifice."—*Jones.*

March Twenty-seventh

Thou shalt have no other gods before me.—Exodus 20:3.

"They (the Indians) have already begun to see in Christ the fulfilment of their great ideas and ideals. He stands alongside their great prophets and law-givers.

"This very thing I argued with certain young Hindu students of the University of Patna. 'It is the dawn of a new day in the religious life of India,' I said. 'In your sky of Hinduism the stars still shine—the morning star and the great constellations: Krishna of the Gita and Rama and all the host of gods and *avatars* and *rishis* and great *acharyas* and *bhaktas*. But a new name is coloring the East. When it comes to its full rising, these others will fade before its light.'

"The students laughed, but took no offense. Then one replied: 'Christ was an Asiatic, and we claim Him as ours. But he will shine alongside the great teachers of India, not dimming their light. The stars and the moon get along well together.'

"There is the heart of the whole thing! How bright is the Christ? Is it the moonrise or the sunrise in India? . . . It all depends on the vitality of the Christ: a light in the world or the light of the world."—*Buck.*

Prayer Suggestion—That Christ may be by every means presented to India in His full power and glory.

March Twenty-eighth

Reading—I John 4:20.

"Pictures of the Christ are for sale in all the shops where pictures are sold, even within the precincts of Hindu temples. In conversation with Hindus, they often place Jesus as the highest among 'holy' men. In a great Boy Scout meeting attended by members of many different Hindu castes and Mohammedans, there was an opening prayer service each morning and Jesus was recognized along with other religious leaders. A Mohammedan chief magistrate, of a district from which missionaries were to be withdrawn because of financial needs, spent an hour urging upon me the need of the missionary in that district. 'What restraint will there be upon the people if your Christian leaders go? Their unselfish service is worth more than anything else in my district. Your woman medical missionary, who goes many miles at any time of the night or day, to help my people, has more influence with them than I have. Love is the greatest power among these folks and where is it to come from when you folks who believe in Christ have gone?' "—*Corey.*

What kind of interpreters of Christ are we?

March Twenty-ninth

My prayer is unto thee, O Jehovah, in an acceptable time:
O God, in the abundance of thy lovingkindness,
Answer me in the truth of thy salvation.—Psalm 69:13.

"I need thee every hour,
Most gracious Lord;
No tender voice like thine
Can peace afford.

"I need thee every hour,
In joy or pain;
Come quickly and abide,
Or life is vain.

"I need thee every hour,
Teach me thy will;
And thy rich promises
In me fulfill. Amen."
—*Lowry.*

March Thirtieth

The free gift of God is eternal life, through Jesus Christ our Lord.—Romans 6:23.

"Jesus changes everything He touches. Call Him a man and you will have to change your ideas of what a man is; call Him God, and you will have to change your ideas of what God is. You can transfer every quality of Jesus into God without the slightest sense of loss or blasphemy. And when you set Him up as man He appeals to universal man.

"He is the one Figure in history that is not local or national. Moses was a Hebrew, Mohammed was an Arabian, Buddha was an Indian, Socrates was a Greek, Confucius was a Chinese, but Jesus is the Son of man. 'Isn't Jesus the Oriental Christ?' asked a Christian friend of a Hindu. 'No,' he replied, 'He is the universal Christ.' All nations feel at home with him when they really know him."—*Jones.*

"We would see Jesus, yet not him alone—
But see ourselves as in our Maker's plan;
And in the beauty of the Son of Man
See men upon his throne.

"We would see Jesus, and let him impart
The truth he came among us to reveal,
Till in the gracious message we should feel
The beating of God's heart."
—*Suckow.*

March Thirty-first

Reading—Genesis 22:18.

"We have not possessed our possessions. While the years of the Christian era have gone by, God has been waiting to be honored by the faith of a generation that would call upon Him for really large outpourings of His power. Our fault has been that we have limited God by the trifling dimensions of our undertakings, by our failure to appropriate more than a meager supply of the superhuman resources that are unlocked to the faith of human agents and by our unreadiness to throw ourselves into the ministry of intercession in the world's behalf."—*Murray.*

"He is able;
He is able to do all that we ask;
He is able to do more than we ask;
He is able to do much more than we ask;
He is abundantly able to do much more than all we ask;
He is abundantly able to do much more than all we ask
or think, according to the power that works in us."
—*Montgomery.*

April First

Reading—Psalm 19:1-6.

"Jesus realizes the power there is in gentleness. There is no softness in the gentleness of Jesus. It is concentrated force.

"India long ago knew the power in gentleness—the soul-force that plays without hindrance in non-violence. Her greatest names are not her conquering warriors and kings, but gentle souls. True gentleness is based on calm, not storm; on the calm of a deep peace; on the calm of a deeper power. Nature works quietly; noise is the exceptional. Great forces are held silent in the gentleness of God. The noisy man, like the noisy motor, is the man of little power.

"The calm of Jesus is a deep lake nestling in the hills of Trust. 'My Father is greater than I'—and from that reservoir there flows His power. His is the life than can afford to be gentle because it is surcharged with strange power."—*Buck.*

Jesus' calmness in the face of the world's need that He saw more clearly than we can had its source in His continual communion with God.

Do you believe that prayer is the great means of securing the triumph of right in the world?

April Second

I will say to them that were not my people, thou art my people; and they shall say, thou art my God.—Hosea 2:23.

"A church is not departing from its central mission but is taking it with double seriousness when it sets out to study every phase of our social life and to discover the most effective method of bringing it into accord with the Christian ideal. The more Christian a church is, the less can it give tongue-tied acquiescence to the liquor traffic, a twelve-hour day in industry, the blight of child labor, or discrimination against our brothers of other races." For the church to fail to bring to such problems the high courage and consecration which took Carey to India and Brainerd to the Indians is, in the words of this writer "to leave our group life to be controlled by pagan forces instead of by Him whom all our creeds proclaim to be Saviour and Lord."
—*Burton.*

"One thing you can do. You can open the way for God to do what He wants to do. Prayer cannot change God's purpose, but prayer can release it. . . . You can give God a chance to work His will in and for and through you. *Prayer is simply giving the wise and good God an opportunity to do what His wisdom and love want done."—Fosdick.*

April Third

Reading—Luke 9:57-62.

"Always followers of Jesus Christ have been putting their hands to plows, and always the end of the furrow has been far out beyond the range of human vision. Always, too, there have been some who have urged turning back, who have protested that the laborers were trespassing on alien fields. 'When God wants that field plowed, He will do it without your help or mine!' But when, in spite of those who said that God did not need our help over in India, (or in any other country), the church set its hand to a world-wide missionary movement, it set forth on a furrow from which it can never turn back. Of course it is immeasurably vaster than we dreamed. Who can see the end from the beginning? We had no more than begun when we saw new fields which must be entered. Who could tell of a Father of love and not minister to suffering bodies and starved minds, and to helpless and homeless folk? The love of Christ constraineth us. And who can preach of One who came to bring abundant life and peace and good will among men, and dare rest until the spirit of Jesus Christ rules in the world wide field of industry?"—*Burton.*

"Who is on the Lord's side? Who will serve the king?"

April Fourth

Reading—Romans 2:1-10.

"Institutions, social organization, economic activity, property rights, international relations are a crystallization of spiritual interests, preferences, appetites, and ideals. You cannot in practice maintain two incompatible standards of morality side by side. You cannot win the individual to a life of service and self-sacrifice if the social environment within which he is set is dominated by a ruthless economic egotism. You cannot at once preach the religion of Christianity and practice the religion of material success, which is the creed of a great part of the western world and is the true competitor of Christianity for the allegiance of mankind."—*Tawney at the Jerusalem Conference.*

"Let the strong wind of Thy sweet grace
Sweep through Thy cumbered house, and chase
The miasms from the Holy Place!

"Let Thy white beam of light beat in,
And from each darkest corner win
The shadows that have sheltered sin."
—*Oxenham.*

April Fifth

But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Galatians 5:22, 23.

"The industrialization of the Orient . . . and similar movements are making the world with which the new generation will have to deal, and are creating the condition under which the expansion of Christianity has to be carried on. . . .

"In some of the Shanghai cotton mills children of from seven to twelve years of age work twelve hours a day on a night and day shift. Babies are brought to the mills with their mothers, and live in the dust and heat; tiny children do odd jobs at the age of six and regular work at eight for long shifts of twelve hours, one procession coming out of the mill as the other goes in. In a review of 880 cases dealt with in the Industrial Hospital at Shanghai it is stated that 'the youngest child injured was five years old.' . . . The conditions under which their mothers work ensure that many more 'sleep the sleep that knows no waking' long before they are old enough to toddle to the mill."—*McClennan.*

O Father, whose heart of love dost hear the cry of such children, quicken our hearts to grieve that such things can be in Thy fair world, and to exert all our forces in relieving such distress.

April Sixth

And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.—Galatians 5:24.

"Bombay . . . has about 150 cotton mills with some 200,000 operators: the city is in fact a 'cottonopolis.' . . . Three-fourths of all the children born in Bombay are born in a one-room house, and of these more than eight in every ten die within a year of their birth. The other side of the picture is that the cotton mills of Bombay, largely owned by wealthy Parsees, make notoriously large profits on the capital invested in the mills.

"In 1923 there were over 2,000,000 factory workers in Japan. Of that number more than half were women. A reliable writer on Japan states that the factories have now to recruit 300,000 new girls from the country districts every year, of whom over one-third return *within the year,* one-sixth because of serious illness, tuberculosis heading the list. . . .

"(In Japan) Ten years ago over one hundred and thirty thousand women were employed in the mines. . . . 'Most of them are between sixteen and twenty years of age, and they work in the pits along with the men. . . . They work in the bowels of the earth, naked like the men, wearing only a little breech clout. . . .' While there has been some improvement in the last ten years, the conditions are not materially changed."—*McClennan.*

April Seventh

If we live by the spirit, by the spirit let us also walk.—Galatians 5:25.

"It is not a question of allowing economic interests to encroach on spiritual interests, but of dedicating man's struggle with nature, which is what, properly understood, his industry is, to the service of God, in order that it may no longer be a struggle with his fellowmen. It is not a question of diluting the arduous claims of Christianity, but of asserting its right to conquer a new province. It is not a question of the church's allying itself with this political party or that, but of its defining its own position and allowing political parties to adjust, as they think best, their own attitude to it.

"We have to spiritualize and moralize industrial productivity so that, instead of exploiting humanity, it may serve the well-being of Asia and Asiatic and African people."—*Tawney, at the Jerusalem Conference.*

Perhaps you and I have no material wealth that forms a problem in the church—in the coming of God's kingdom. Then is the problem not ours? It is. And it is your privilege and mine to open the channel of God's limitless power to work on these problems that seem to us so unsolvable.

April Eighth

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.—Romans 5:1.

"We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The stairs into the unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of everyday—
Here on the common human way—
Is all the busy gods would take
To build a Heaven, to mold and make
New Edens. Ours the task sublime
To build eternity in time!"
—*Markham.*

"Search me, O God, and know my heart: try me and know my thoughts;

"And see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139:23, 24.

April Ninth

Let the word of Christ dwell in you richly.—Colossians 3:16.

"It seems to me that when we ask why China has been able to endure while all the other great civilizations have fallen, we must for much of the answer come back to this explanation. Think of a civilization—for China is as much a civilization as a nation—in which the scholar stands at the top, because the educated man is acknowledged to be the most important element in the state; with the farmer second, because he feeds men; with the artisan third, because he houses them; with the trader fourth, because he carries on business, but below the others because of his temptations to buy for too little and sell for too much; and with the soldier at the very bottom, because he is a destroyer. Could a social order like that fail to endure? Within it may be the greater part of the contribution that China is to make to a unified world."—*Hutchinson.*

While being justly proud of the fine things our own country has contributed to the world's good, save us, Our Father, from being provincial or arrogant. Help us to see the good in others and to rejoice that all peoples have gifts to contribute to the sum total of the world's good.

April Tenth

The fear of Jehovah is the beginning of wisdom;
And the knowledge of the Holy One is understanding.—Proverbs 9:10.

"The classical language of China is hopeless as a vehicle of learning for the masses of the people. The spoken language is very simple. Dr. Hu Suh, a professor in the National University at Peking, saw the need of a written language that could be mastered by anyone and in a reasonable time and he and some colleagues began to write in the spoken language. This is called the pei-hwa, (the white or clear language) and it has gained favor and has spread all over the country. (Summary).

"To us, interested as we are in the fate of Christianity in China, there is an especial import in this victory for the *pei-hwa.* For since those pioneer days when the Bible, despite the jeers of the *literati,* was translated into the vernacular, the Christian writer in China has experimented in writing in this form. Now the despised vernacular becomes the literary fashion, and millions of new hands are stretching out for reading matter. It is the day of all days for the printing-press in China. If the Christian forces are wise enough to enlist such of their young Chinese leaders as are capable in the production of literature in this new form, the progress of the Christian message should take on unexampled speed."—*Hutchinson.*

April Eleventh

Wait for Jehovah, and he will save thee.—Proverbs 20:22.

"A little Chinese girl in a little dirty, drab-colored Chinese courtyard. A little Christian school established in the town, and the small girl was allowed to attend it. After that she went to Bridgeman Academy in Peking and then to Yenching College. . . . Our little girl became a teacher, then a Y. W. C. A. worker; 'a tall woman of charm and dignity, and executive of rare energy and tact.' Called to be General Secretary of the Peking Y. W. C. A., she filled that position with great success, and her ability and faculty for working with others helped to make the World's Student Christian Federation Conference a mighty power for Christian student life. Today Miss Ting is the General Secretary for the National Chinese Y. W. C. A., an able and devoted leader of all the forces, Chinese and American, that are working for this organization for the girlhood of China."—*Platt.*

Dear loving God, we thank Thee for Thy guiding, leading hand. For the service of Thy consecrated servants we praise Thee and ask Thou wilt lead us too into greater usefulness.

April Twelfth

Reading—Revelation 22:1, 2.

"The growth of the Christian church in China has been phenomenal. When Robert Morrison lay dying, after twenty-seven years of as devoted labor as any man ever gave to the cause of the kingdom, he gathered the other missionaries about him, and, as they reviewed the less than twenty converts that they had secured in more than a quarter of a century, they agreed that it was scarcely to be hoped that there could be a thousand baptised Christians at the close of a century. Yet when the century of effort ended, despite the bloody massacre of Christians that fell upon the young church just seven years before that anniversary, it was discovered there were 179,000 Protestant church members in good standing! And when an enumeration was made again in 1922, only fifteen years after the Morrison Centenary, it was found that the church membership had grown in the interval to about 400,000, with 25,000 Chinese pastors caring for them. It is said that the church is growing at a more rapid rate in China today than in any other part of the Protestant world."—*Hutchinson.*

April Thirteenth

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11.

"Probably no one can estimate how many of the well-known Chinese leaders of today come from homes in which the first real help towards intellectual liberation came through the reading of the Bible. Even in this day of widened social interests on the part of all liberal leaders in China, Christian forces are still in the lead in willing, eager service and devotion to the humblest sort of people. The leaders of the Intellectual Renaissance with their large program for social reconstruction that shall include all classes in China have yet to inspire their followers with a willingness to do the actual drudgery and routine of such service in out-of-the-way places and for humble folks. The patient, unknown, humble workers for the lowly are the glory of the Christian enterprise."—*Hutchinson.*

"Give us, Father, we pray Thee, open and alert minds to discover Thy will, and a holy purpose both to love and to do it. Help us to be true in the midst of all that is false, pure where evil most abounds, friendly to the friendless, and bearers of our brothers' burdens for our Saviour's sake."

—*Foulkes.*

April Fourteenth

Prove all things; hold fast that which is good.—I Thessalonians 5:21.

"'Hold fast that which is good,' said the apostle. The Chinese will always be ready to do that. But it is significant that, with the prestige of four thousand years of acceptance behind them, the reform leaders still insist that the social customs of China shall prove themselves good. There is more than hope for a land where that spirit lives. And, for Christians, there must be cheer in the realization that, as these issues come up for discussion, in practically every instance the leaders of the New Tide, although they may not call themselves Christians, are arriving at positions with which Christians are in accord.

"Nor is this strange, for most of these social reforms have been advocated by Christians for years. The Christians may have been too few in numbers to bring such matters to the attention of much of the public, but at least their testimony has been clear. Now that reformers are coming from other sources, they must consider these Christian standards of social conduct. And the inevitable result has been that, as these honest leaders have studied these standards, they have acknowledged their value and have adopted them. So that it is possible to trace most of the changes that are coming among China's social customs directly back to Christian pioneering in the obscure years of the past. It was the Christian after all, who first began to 'prove all things.'"

—*Hutchinson.*

April Fifteenth

Love never faileth.—I Corinthians 13:8.

"The spiritual quest of the Chinese today should be a tremendous incentive to the Christian task. The opportunity and the difficulty of meeting it re-enforce the challenge. Christianity should be more effective because it is met by rival claimants to the spiritual allegiance of the Chinese. The task is not to be accomplished by easy self-confidence. By means of self-criticism and a humble search for the essential message of Jesus, Christianity must prove itself more truly fitted to meet the varied phases of China's spiritual need than any other faith. More than ever before the Christian enterprise needs the guiding spirit of the Master she follows, who came not to destroy but to fulfill. Christianity has a chance in China if it can show itself to be 'a more excellent way' and can prove its claim to fulfill more completely than any other faith the deepest and most far-reaching longings of the human soul."—*Porter.*

May our love for China be of the sort Paul wrote of—a love that never fails. Love is dynamic.

April Sixteenth

Reading—Psalm 121.

"The greatest opposition the Christian worker has to face in China just now is that of the old faiths. It is the opposition of those who say that all religion tends to superstition, and that a modern and enlightened nation will build its life without giving religion a place.

"But while the forces that would win China away from all religion are thus showing strength, the forces that make for faith are likewise gaining. . . .

"Most hopeful of all is the increase in responsibility upon the part of the Chinese themselves. For a century the protestant work in China was the work of 'missions'. . . . Today this is rapidly changing. The groups of converts are becoming self-conscious churches. The 'native helpers' are becoming self-reliant pastors. The missionary is becoming an advisor who works with and through others, rather than a man who must bear all the great burdens alone. In other words, the years of planting are bringing forth their harvest of an indigenous Chinese Christianity."—*Hutchinson.*

Where is there an investment of money, interest and prayers that could bring a richer return than this?

April Seventeenth

Ye were bought with a price: glorify God therefore in your body.—I Corinthians 6:20.

A little Chinese girl who had no money to aid missionary work among her people brought a handful of copper coins to a missionary one day. "But you are too poor to give," he told the child. "You have no money and you would not steal!" "Do you see that farmer in the rice field?" she asked. "He is a heathen and very cruel. He would not help. But I sold myself to him, to be his slave and work in his fields forever so I could give the money to Christ," the thin little voice explained. "I don't really belong to him, though. I'm sold to Christ because I'm giving the money to him. I won't mind the sacrifice because I am doing it for Christ."

"I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to His fold,
I should like to have been with them then.

"I wish that His hands had been placed on my head,
That His arm had been thrown around me,
And that I might have seen His kind look when he said,
'Let the little ones come unto me.'"

April Eighteenth

Jehovah will guide thee continually.—Isaiah 58:11.

"Dr. Chang was the first assistant in the laboratory (University Hospital, Nanking). He was always ready to help in anything I wanted to do and he never failed me. As little as I may have accomplished in my eight years in Nanking, I am sure it would have been much less had it not been for his help.

"His mother and grandmother and later his wife, welcomed me into their home. Saturday noon meal was a standing invitation with them. It was at these times that I learned much of the Chinese home life. . . .

"While our house was being looted in Nanking I saw the little bride walking among the looters. My heart missed a few beats with fright as I saw her there. The next morning as soon as she could find me she came and said, 'I have your mother's picture.'

"At that time I felt that we had suffered as we had because we had lived apart as foreigners and not as the Chinese people. Then I felt that if ever I were allowed to return to Nanking, I should live as one of the people to whom I went. . . ."—*Baur.*

Prayer Suggestion—That the missionaries may be led to do and live in the way that will attract the most people to Christ.

April Nineteenth

Not as I will but as thou wilt.—Matthew 26:39.

"A new day has come in China, and it is hard for us to adjust our thinking and our work accordingly. Last year the Mission changed the South Gate Womens' School work from what had been an all-day boarding school to a half-day school for women of the community, . . . giving still the simple reading, writing, arithmetic and geography in connection with their Bible study. . . . We have had for many years a wonderful Christian woman, Mrs. Tsao, in charge of this women's school work. . . . The last year has been one of constant inner struggle for her. Yet, praise God, she is today putting all her life into this community class work. We are reaching the women of the community as never before.

"Lord, help us to see Thy hand in the changing history of our world. Lay Thy hand of comfort upon the hearts of workers who struggle for the light of a new day. Bring to the Chinese Church a clear and sure understanding of the part which Christ wishes His Church to take in China today, and give strength and perseverance to follow that program wherever it leads. For His sake we pray. Amen."—*Gish.*

April Twentieth

Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6:2.

"I am moved beyond words to express when I see how wonderfully the Christian Chinese co-workers have carried on all the work—often under great difficulties, with many new problems. Their faith and loyalty and courage is inspiring. These Chinese fellow-workers have been marvelously used of God through all these difficult times. They have reached new heights, and now that we are united again where we can personally bear each other's burdens and share in all the problems as well as the joys of the work, I hope that we may mutually be of help to each other."—*Cammie Gray.*

"O God, the Father of us all, help us to appreciate each other. May we see our own faults first and criticise each other sparingly. Give us a deep appreciation of the great faith and perseverance of the Chinese Church. Give us a faith to equal theirs, that we may be worthy to go forward with them in winning China for Christ. Through Jesus Christ, our Lord. Amen."
—*Gish.*

April Twenty-first

Reading—Psalm 5:11, 12.

"Notwithstanding the many circumstances of discouraging or perplexing nature connected with the work of our churches and missions in the past year (in China), there are four particulars that are decidedly encouraging:

"Our Chinese leaders and members have been indefatigable, and courageous to the point of heroism in preserving the property and equipment, without which the future efficiency of our work would be endangered. Our material losses would have been much greater if our Chinese friends had been less faithful.

"The same spirit has been shown in keeping the activities going. In the face of almost insurmountable difficulties most of our schools, hospitals and churches have kept up their schedule of work and service with the minimum of interruption.

"Our members and leaders have held a sane attitude toward the revolutionary changes taking place in the country. They cannot be accused of being unsympathetic or non-cooperative with the forces that are making for progressive changes; yet, they have not been unwisely extreme or radical in their attitudes.

"The relations between our Chinese constituency and the foreign members of our staff have remained cordial and happy."—*W. H. Williams.*

April Twenty-second

Reading—Ephesians 6:12.

"In the Nantungchow hospital we daily feel the force of this spiritual struggle. Here is a young man on the hospital porch in a bed. He is a recent graduate of the local government high school. He is ambitious to follow his father in the teaching profession. Like so many students in this land of promiscuous spitting he has pulmonary tuberculosis. There is hope of his cure under proper treatment. This will involve a period of inactivity of at least a year. His spirit is in tumultuous revolt. The superstitious religion of his family brings no solace to his troubled heart. We have told him of the way of peace, of Him who can give a peace which passeth the understanding. Such a peace in his heart would add greatly to his chance of cure. But the powers of darkness have placed a barrier between him and the Saviour, so that he has not been able to receive the loving Christ. In his mind are many hindrances which stand in the way of his accepting the proffered hand of the loving Saviour. His loyalty to his family, his gratitude to his father for having reared him and given him a good education, his fear of ridicule of his associates, fear of loss of face, these are among the numerous arguments of the 'spiritual hosts of wickedness' against which the ambassadors of Christ wrestle. We believe a miracle is required to bring this young man to fully give his heart to the Prince of Peace. Is it not true as Jesus once said that 'This kind can come out by nothing save by prayer'? The missionaries in the front line trenches of this spiritual conflict, above all else, earnestly desire the intercessory prayer backing of the home base.

"Lord God of Hosts, Who hast brought us out of darkness into light and called us to be co-workers with Thee, we thank Thee that Thou hast granted unto us the privilege of not only believing in Christ but also of suffering on His behalf; we pray that Thou wilt grant abundantly the power of the Spirit of Truth to all Thy servants who in hospitals are striving to make the Christ of the Cross a living reality to the sick and recovering, that they may be born again and become children of god. Amen."—*G. L. Hagman, M. D.*

April Twenty-third

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

"Stir me, Oh, stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray:
Stir, 'till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, Oh, stir me, Lord: Thy heart was stirred
By love's intensest fire, 'till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful cross, that I might live:
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me."

April Twenty-fourth

For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.—II Corinthians 4:5.

"To the desire of all nations, their longings and aspirations, Christ is God's answer. 'What are you looking for?' was asked of a heathen devotee, on one of the sacred mountains of China, who had climbed the thousands of stone steps on his knees. 'Oh,' he said, 'I am looking for heaven.' 'Have you found it?' 'No, I feel and I feel but I cannot find the door.' All that the non-Christian nations have been feeling after, all that in the darkness they have sought, stumbling blindfolded up the great stairs of God, is for them now in Christ Jesus; not in a dry code, not in a hard and cold system but in a loving and ever-living Person. The Gospel's blessings are His gift. Its truths are His teachings. Its example is His life. Its redemption is 'through His blood.' Its triumph is His resurrection. Its goal is conformity to His likeness. Its abiding power and joy is His presence with us and His spirit in us."—*Smith.*

Is there one of us who does not wish that in some purer and fuller and richer way we could pass Christ on to the world?

April Twenty-fifth

The love of Christ constraineth us.—II Corinthians 5:14.

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an overmastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He himself said, 'I am come that they might have life and that they might have it more abundantly,' and our experience corroborates it. He has become life to us. We would share that life.

"We are assured that Christ comes with an offer of life to men and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete."—*Address at Jerusalem Conference.*

"Prayer is the method which relates the irresistible might of God to the missionary enterprise."—*Frost.*

April Twenty-sixth

Holy, holy, holy, is Jehovah of hosts: the whole earth is full of His glory. —Isaiah 6:3.

"A Chinese youth, returning from the temple, ridiculed his sisters because they followed their parents and bowed before the wooden image of the goddess of mercy. The oldest sister, in her answer, epitomized the attitude of young China today. She said, 'We bowed, but we did not bow very low.'

"Almighty God, our Heavenly Father, while men round about us are bowing down to gods of gold and brass and mud, we bow before Thee in a new humility. We are weak and small and often thoughtless. We pray, our Father, that Thou wilt strengthen us abundantly and give us discernment that we may meet all of life's opportunities in the spirit of Thy Son. For those of the wide world who are bowing down to unworthy gods, we ask for them a vision of their own weakness, waywardness and lostness without the guiding hand of Jesus, whose temptations were their temptations. Help them and us to bow low in realization of our great need and then look up into the sympathetic face of Christ. Amen."—*Lois Ely.*

April Twenty-seventh

Christ also suffered for you, leaving you an example, that ye should follow his steps.—I Peter 2:21.

"We believe in a Christlike world, we know nothing better, we can be content with nothing less. We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need: the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christ-likeness. We desire a world in which Christ will not be crucified but where His spirit shall reign.

"We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

"Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied."

—*Address at Jerusalem Conference.*

April Twenty-eighth

And other sheep I have, which are not of this fold; them also I must bring and they shall hear my voice.—John 10:16.

"Tibet needs Christ. As we think of the vast throngs untouched by the appeal to seek the Way of Life, as we remember the shackles of superstition, as we recall the handcuffs of ignorance, as we realize the zeal and earnestness of the multitudes in their search for salvation, we know that we must not fail to answer their need for Jesus. We hear the cries of the suffering for the healing hand of the physician. We see the outstretched hands of the orphans pleading that we will not leave them helpless. We gaze sympathetically into the faces of the seekers for the truth as they grope toward the light. . . . The permanence and the continuity of the Christian service on the Tibetan Border calls us to continue with the Spirit of Christ in working for the redemption of those stalwart mountaineers."—*Marion Duncan.*

"Communion and petition store the life with the power of God; intercession lets it out on behalf of others."—*Gordon.*

Shall we of the homeland withhold this power from the work and workers in Tibet, where twenty years of missionary effort has resulted in only about 100 Christians?

April Twenty-ninth

Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matthew 25:40.

"When Father first went out to Tachienlu, Tibet, and was there a short time he found out about a little poor boy who had been studying for the priesthood and had run away. Father decided to take him off the streets. He clothed and fed him and started him in our school. You all probably remember him as Lee Gwa Gwang.

"A short time after the child had been with us, Father one morning found another little ragged, dirty, sick boy sitting on the steps. He asked him who he was and Lee Gwa Gwang volunteered the information that it was his little brother, Lee Gwa Yin. . . . Lee Gwa Gwang became a preacher, now the pastor at the church at Batang, and Lee Gwa Yin became a doctor, today one of our best medical assistants. I have heard my father say so often, 'I was very proud the day the boy I had taken in became a pastor and baptised my two girls.' . . . No one can lose if he acts from love."

—*Doris A. Shelton.*

"Let us ask whether our prayer be indeed the expression of a life wholly given over to the will of God and the love of man."—*Whyte.*

April Thirtieth

I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.—Philippians 3:8.

"In the last analysis, the measure of our Christian outreach to the world is the measure of our valuation of Jesus Christ.

"The pricelessness of the treasure found in Jesus Christ often becomes most apparent when we see what religion is where there is no knowledge of Him. Some people fail to have a zealous enthusiasm for Him simply because they have never vividly realized any situation or condition where His life and spirit was not dominant. Brought into the presence of such conditions, they at once become aware of the blessings that have come to them through Christianity."—*Fleming.*

"Speed away, speed away, on your mission of light,
To the lands that are lying in darkness and night;
'Tis the Master's command; go ye forth in His name,
The wonderful Gospel of Jesus proclaim."

May First

Lo, he goeth before you. . . . there shall ye see him.—Matthew 28:7.

"The missionary does not go to the field alone. The church goes with him. He is a part of a living fellowship. Paul, the first and the greatest of foreign missionaries, was a prisoner in Rome. He was confined in a cistern-shaped dungeon. From this gloomy depth he wrote a letter of joy and confidence to the church at Philippi. How could he write otherwise? His cell was the center of a vital fellowship, God was there; Christ was there, and what is no less significant the church at Philippi was there. 'I have you,' Paul wrote them, 'in my heart.' When Mrs. Rijnhart waited at that wild cliff for her husband who never returned; when she made that memorable journey across the wilds of Tibet, she was not alone, she had the church 'in her heart.' When Ray Eldred, with his own hands prepared the dead body of his wife for burial he was not alone, the church was with him—he had you 'in his heart.' When Dr. Shelton was dragged by his captors over the mountain of Yunnan, in his suffering he was not alone. You were with him. He had you 'in his heart.' The fellowship of the spirit is as real as life. The missionary shares this fellowship in common with the church which is 'a fellowship in furtherance of the gospel.' The church does not merely send; it goes. The spirit which animates the church says, 'Go, and lo, I am with you always, even unto the end of the world.' "—*Roderick A. MacLeod.*

May Second

Ye shall be my witnesses, . . . unto the uttermost part of the earth.—Acts 1:8.

"In a little plot of ground just south of the mission compound in Batang, on the road to Lhasa, rest the bodies of Dr. Loftis and Dr. Shelton amidst a circle of children's graves. Their white tombs glisten brilliantly in the dazzling sunshine and gleam ghostly white under the rays of shadowy moonlight. As these heroes dwell in their houses by the side of the road, they are friends to man, for here the tinkling caravans of Tibetan traders roll by on their long journey to the City of the Gods. Twirling their prayer wheels, the dusky Tibetan eyes can read on the headstone of Dr. Loftis, 'Greater love hath no man than this; that he lay down his life for his friends.' Turning to its companion in front of Dr. Shelton's grave, 'He came not to be ministered unto but to minister and to give his life as a ransom for many. In three languages, Tibetan, Chinese and English, through the ages three races can read these testimonies of Christ in the lives of men."—*Duncan.*

"Proclaim to every people, tongue, and nation
That God, in Whom they live and move, is love;
Tell how He stooped to save His lost creation,
And died on earth that man might live above."

May Third

We are ambassadors therefore on behalf of Christ, as though God were entreating by us.—II Corinthians 5:20.

"The missionary task, in principle, has always been successful. From the days of the apostles until this day of modern missions the gospel has won its way into the lives of new people and has answered the need of the human heart. Some missionaries have died or been killed, it is true, but he who works with God cannot fail. This is the power which has caused the spiritual sons and daughters of the church to cross the seas, for they know they cannot labor in vain in the Lord."—*Herbert Smith.*

"By what may His Church today measure her likeness to her Lord? By her compassion for the countless multitudes with suffering bodies and darkened minds, spiritually guideless, groping, lost, 'as sheep not having a shepherd.' What prayer above all others does His Church need to pray? This prayer, 'Give me a heart like Thine.' "—*Smith.*

"Great duties are before us, and great songs,
And whether crowned or crownless when we fall,
It matters not, so God's work be done."

May Fourth

He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal.—John 12:25.

"'Ekota Bana Bato,' called the reader at the Bolenge Christmas service. A feeble old woman tottered up to the front of the church to put her gift with the others. As she started back to her seat her feebleness was so evident that if someone had not picked her up she would have fallen. When she had been carried to her own house the missionary heard the story of her gift. Three days before had come to her the poignant realization that Christmas Day was at hand, and with it no joy for her, because she had no offering. All the redeemed would be in hilarious mood that night, but no gifts of hers would speed glad feet along the jungle paths to those who knew not as yet her wondrous Lord. So she sold her last remaining food, the only thing she had that she could sell. For three days she had had no food, but she was happy because she had a gift for her King."—*Hensey.*

May Fifth

The same Lord is Lord of all, and is rich unto all that call upon him. —Romans 10:12.

"I was arbitrating between two warring groups in Congo. The solution of one chief was this: 'Those people over there have killed ten of our people. Now, White Man, all you have to do is to take three of their people and give them to us and let us kill them as we will, and this war will end tomorrow.' . . . Was not that an easy way to end the war? All you have to do is to take three people, let heathenism, with all its fiendish ingenuity, torture them and kill them as it will, and lo and behold, peace is here! Of course, for when did heathenism ever care anything about the lives of three people? Or when did heathenism ever care anything about life at all? Life, that which in our Christian civilization is the dearest and the rarest thing we know, is in the heart of that forest the cheapest and commonest thing you can find anywhere.

"That is what Africa was everywhere yesterday. It is what it is today, everywhere that the footsteps of Jesus have not marked the new trail along which Africa is to go toward civilization, progress, and redemption."—*Hensey.*

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man."

May Sixth

Reading—I Corinthians 11:23-26.

Among those who gather about the Lord's table in Bolenge, says Mr. Hensey, are men of several tribes. "And among the twelve deacons who pass these emblems you will find represented five different tribesmen who in other days had only to see each other to try to kill one another. But now, by the reconciling power of the love of our Lord and our Master, they are able to gather around one communion table. As they partake together of those emblems, it is well for us to remember that it is a very far cry from eating human flesh of one's enemies for revenge, to partaking of those emblems which speak to us of the self-sacrificing love of the Son of God for the children of men." Concerning one of the elders he says, "Intole was the one who always led when his village went out to battle. Feared and dreaded was he in all the districts round about; but today . . . he is a simple-hearted, childlike, Spirit-filled man of God. . . . Sunday after Sunday the congregation at our mission station is composed of men just like Intole. Thirty years ago they were naked, blood-thirsty cannibals. Today they are endeavoring as best they may to enthrone Christ in their church and in their lives."

May Seventh

Reading—Mark 1:4-42.

"In the Congo one day a newly arrived missionary saw a great crowd rushing out into a field where, when he reached the spot, they had already given the poison cup to two old women. One succeeded in vomiting the poison and therefore was not a witch; the other could not vomit and died in great agony. The total of such victims is incredibly great, for whenever a man dies, or is sick, or has any ill luck or misfortune, it is because of a witch. On another occasion he saw a woman with her right arm from fingertips to shoulder a reeking mass of sores. . . . Accused of being a witch, she had been compelled as a test to put her arm in a pot of boiling oil. She lingered a few weeks and died in agony.

"These hideous practices are due not to abnormal cruelty but to false beliefs. Where the gospel comes they disappear."—*Smith.*

"Long have we sought eternal life,
Years have we waited in sin and strife,
In darkness groped, sad misery's mate;
How long, how long, must we wait?"

May Eighth

He giveth unto his beloved sleep.—Psalm 127:2.

"Once in a little gathering where the few followers of Jesus in that village met about a campfire, one after the other told of that which the Saviour had wrought in his or her life. Finally a quavering old voice gave this testimony, the flames lighting up her fine old wrinkled face: 'White Man, does Jesus do for you in your country what He does for us here? Before I heard the words of God I was always afraid to go to bed at night. Now I never cease to rejoice that Jesus has taken away fear and that I may sleep calmly.'

"As we saw the 'peace of God which passeth all understanding' writ so largely on her face, it came almost as a shock that we seldom count among our blessings the privilege of sound and refreshing sleep. . . . One of the finest chapters to be written in the history of the Christian conquest of Africa is that of the *Fight against Fear.*"—*Hensey.*

"The Lord is my Shepherd, no want shall I know;
I feed in green pastures, safe-folded I rest;
He leadeth my soul where the still waters flow,
Restores me when wand'ring, redeems when oppressed."

May Ninth

Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God.—Mark 10:14.

"Upon coming near a village in Africa a missionary heard the screams of a child and this is what he saw—A little girl, perhaps four or five years of age, lying on her back. Two strong men were holding her arms and two others holding her feet. The fifth man, whom I knew by his ornaments to be a witch-doctor, was engaged in cutting on the child's face the tribal marks. . . . Back over the years and across the oceans come to me today the piercing screams of that little girl.

"Go along the streets of this Christian village, . . . and I want you, as you think of the little children in this land, to remember that in that forest, childhood is not what it is here. . . . Look upon the faces of the little children playing along the streets of this Christian village, on their way to the Bible School, and upon their brown faces you will see that no tribal marks have been cut, and, please God, on those smooth brown faces no tribal marks will ever be cut. I believe that if the Gospel of the Son of God had done nothing else in the heart of Africa than to commence the abolition of this cruel and hideous custom, it has justified every dollar, and even every life, which the Church has given for the redemption of Africa."—*Hensey.*

May Tenth

Behold, the Lamb of God, that taketh away the sin of the world.—John 1:29.

"Our woman's missionary society here at Lotumbe has supported an evangelist for a year or so, and this year we have the joy of sending out two men to preach the gospel. The women are very much interested and hope the next six months will show a good increase and that they will be able to send out a third man. They hope to send a man into one of the up-river villages where we have not been able to put a preacher before. Most of the offering comes from the savings of the women from their garden produce. There are about eighty women enrolled and we have very interesting meetings. Aside from their living-links in the villages the women bring food every week for the needy, of which there are always a great many. We have a president, and two women on each street who look after the work and encourage attendance and giving. They seem to feel as never before that they have a responsibility in the work of sending the gospel. . . . The people still come in crowds for baptism. So far this year there have been 1,245 baptisms."

—*Tobitha A. Hobgood.*

"Intercession is the only means by which an individual can touch a whole world. A voice or a book no matter how powerful, can reach only a few of the multitudes alive in our day. But prayer is a timeless force."—*Doughty.*

May Eleventh

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? —Romans 10:14, 15.

"At the annual convention of missionaries and native Christian leaders Njoji of the upper Momboyo river arose and asked, 'Teachers, when are you going to send white people up to us?' He works in a large district days above Lotumbe where one Congo evangelist tries to shepherd more than a hundred Congo preachers and thousands of Christians. He continued saying that they had been waiting for help and that it was almost impossible to hold on, with only a few days visit from the white teacher each year. The Chairman replied, indicating the missionaries, 'There are the white people. Which ones can you take?' Njoji knew of the efforts to find someone for Mondombe and of the short staffs on every station, then he replied, 'There is no one there, but, White People, if you want to bring us the gospel, as you say you do, you can! In America there are many preachers and teachers and very much wealth.' "—*Goldie R. Wells.*

May Twelfth

The Son of man also came . . . to give his life a ransom for many.—Mark 10:45.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou giv'n for me?"

"May there not come over us . . . the overwhelming thought that God is busy in a great purpose? He does not work merely in us and through us. In ways that are beyond us and without us God has been silently and peacefully doing His work. Would that we could catch His great perspective in aim and accomplishment, so that the petty things would at once be sensed by us as microscopic in contrast with things of supreme worth."—*Fleming.*

May Thirteenth

I will heal their backsliding, I will love them freely.—Hosea 14:4.

"Some seventeen years ago a man became a member of the church at Bolenge. He learned to read and write. Equipped with a memory unusual even among people of remarkable memories, he soon knew by heart large portions of the New Testament in Lonkundo. His self-abnegation was evident, and he made large sacrifices for his faith. He was the pioneer of the Gospel in the Ubangi. A wild crew of heathen beat him with clubs as they tried in vain to drive him from their village. An almost miraculous intervention alone saved him from death at the hands of the cannibal Nkole. . . . He was loved and trusted alike by white and black. He married a queenly woman, and he and Toke had a worthwhile home.

"And so the years glided along. . . . Then the missionary commenced to note that Bombanza's seat was often empty. Inquiry among the elders of the church evidenced that they were much concerned. With a pastor-heart the missionary tried to woo him back to his allegiance. He made some sincere attempts, but they lacked enthusiasm. The old life was winning. . . . An uncle died, and left a large harem of wives. Then one day Bombanza came back to the village, drunk, and with ten wives. That day the missionary died a little, as when one loses a friend. For here is the real tragedy of Africa—the flame going out at the altar of the heart; the death of a soul."—*Hensey.*

"Oh! pray for these Christians that they may be strong. Their temptations are more than we can imagine."—*Congo Missionary.*

May Fourteenth

Reading—I Thessalonians 4:9-12.

"The Gospel of Industry does need in an imperative way to be proclaimed to the men and women of Africa, and this new evangel is being emphasized by nearly every mission. . . .

"Some needs are imperative. Perhaps the primary one is to dignify manual labor, and especially agriculture. . . .

"We must not forget that the Gospel has a message for the life that now is. The Gospel that enlightens a soul makes him crave different living conditions. So the new Africa which is coming into being is requiring a very army of carpenters and masons and tailors and farmers and builders. . . . My Jungle Folk are little different from other folks in every land. Awaken their interest, convince their hearts that a thing is worth working for, and nearly all problems vanish, 'for where thy treasure is, there will thy heart be also.' "—*Hensey.*

May Fifteenth

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.—Hebrews 7:25.

"One night we gathered in a little meeting for young people at Bolenge. It was held in a low, thatch-covered church. For illumination there was only one or two smoking lanterns, and in that dim light one could hardly see the dusky faces of those who gathered. One after another they arose to speak, just as the young people do here in their meetings, and finally one girl who had been baptized on the Sunday before stood up to make her first talk. Very timidly Inkondo had this to say: 'Whenever we read in the New Testament of Jesus going about healing diseases, I always like to remember that He never found a disease which He could not cure. And so it makes us glad, for we know that, no matter how sinful we people of Africa are, Jesus can always save us.' "—*Hensey.*

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know a Name, a Name, a Name,
That can set that land on fire.

. . . . . .

I know of a Name, a precious Name:
'Tis Jesus!"

May Sixteenth

Oh that I knew I might find him!
That I might come even to his seat!—Job 23.3.

"There came to the door of one of our missionaires a young Japanese college graduate, 23 years old. He was a pilgrim as his dress and hat showed. He had completed on foot the weary circuit of the 88 shrines and was only thirty-five miles from his home. But he realized that he had not found God. Hearing there was a missionary in the town, as a last resort he came to his door and knocked. . . . The young man said, 'I am looking for God; can you show Him to me?' Said the missionary, 'I think I can; come in.' For two hours they studied together the gospel of Matthew. The young man found lodging in the village and gave himself to the study of Christianity, aided by the missionary. At the end of three weeks he said, 'Teacher, I have found Him and I am going home.' "—*Smith.*

"I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Saviour true,
No, I was found of Thee."

May Seventeenth

Reading—I Peter 1:22, 23.

"Some years ago a university student wrote a sad little note to the effect that he could find no answer to his soul's questionings. Then he climbed up to the head of Kegon Falls and threw himself over. . . . Other students committed suicide there. The government put up a strong barbed wire fence to prevent access to the place, but in vain. From that frightful height nearly 1,000 young men have plunged themselves into the pool below and the number is steadily increasing. . . .

"I was talking of this . . . with a Japanese professor in the Imperial University of Tokyo. With profound solemnity he said to me, 'What these young men need, what Japan needs, is the gospel of Jesus Christ.' What kind of missionaries, I asked, should we send to Japan? Said he, 'Men and women in whom my people can see the life and spirit of Jesus Christ.' "
—*Smith.*

"The Christian Church in Japan is ever sustained by the prayer life of the whole body of Christ throughout the world. . . . And its power and momentum are determined by the number of men and women in the homelands, as well as in Japan, who are ready to yield themselves to the operation of the Holy Spirit who guides and presides over all."—*Fisher.*

May Eighteenth

Reading—Ecclesiastes 5:19.

"Recently a law has been passed making it possible to hold political and religious meetings in the school buildings in the rural communities. This makes it possible for Mr. McCall to enter with his stereopticon to show the life of Christ and tell the gospel story. With the aid of the Ford he hopes to do a great deal of this work."—*World Call.*

"The problem is to make each rural community an integral yet individual fragment of the world community of the Kingdom of God. Bound up with this problem is, first of all, how to teach the peasant farmer to know the best use to be made of the soil itself, and of the plants and animals dependent on it. That in itself is a Christian work. The soil is the gift of the Father; the use of it is our stewardship of His Gift. . . .

"If again, each little group or village be thought of as a tiny fragment of the Kingdom of God think of the power of these multitudes Christianized and mobilized for international peace."—*Mathews.*

"We need young men who will dedicate themselves to ways of getting into the lives and hearts of the rural people. Pray that they may not wait for the foreigner or his money but that they may push on out as bold pioneers."
—*C. F. McCall.*

May Nineteenth

Sir, we would see Jesus.—John 12:21.

"That young man is Japan saying to *us,* 'I am looking for God; can you show him to me?' In a very special sense he represents young Japan. A delegation of Japanese college graduates sent by a larger student body to visit one of our missionaries said to him, 'Our heads are full of knowledge, but our hearts are barren and empty.' Said the missionary, 'You need Jesus Christ.' 'Maybe that is what we need,' they replied. Multitudes of these young men have run the gamut of naturalism, agnosticism, synicism, and are yearning, many of them hopelessly, for some word of life."—*Smith.*

"Again and again I have had it said to me that education, per se, cannot save Japan, that love of country and emperor are not sufficient for the moral and ethical life of the people. It is significant to know that in the last annual meeting of kindergartners for Japan, the whole program was shaped around moral and religious education. In a more recent meeting of educators in Tokyo, it was decided that to bring the teachers abreast of these ideals, there must be thorough training in morals and character building, and that religion was the real basis for this."—*Corey.*

May Twentieth

He shall be as the light of the morning, when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain.—II Samuel 23:4.

"There has been a parallel uprising (to that of the workers in factories and mines) among the tenant farmers of the country which bids fair to have equally far-reaching and revolutionary results. Seventy per cent of the population are engaged in agricultural pursuits and of that number seventy per cent are tenants, each tilling an average of one and one-half acres. . . . For hundreds of years they have patiently borne their hard lot . . . but universal education has made eighty per cent of them able to read the papers. . . . Even the remotest hamlets have been touched by the tidal wave of democracy and self-assertion created by the upheavals of war-time. . . . The result is that tenant farmer unions have sprung up all over the Empire. . . . What the end will be no man dares predict, but it is recognized by wise observers that it portends a radical readjustment in the very foundations of Japanese life."—*Fisher.*

May the intercession of all who are interested in the coming of the Kingdom be so powerful that this readjustment may be made along Christian lines.

May Twenty-first

Who maketh his angels winds, and his ministers a flame of fire.—Hebrews 1:7.

"In a certain Japanese town there is no church and not even a Christian family. A teacher in one of the mission schools writes of two or three Christian girls from that town who have started children's meetings during their vacations. One of these girls took charge of the meetings; the children know and loved her, and the attendance and interest began to grow. Then older boys and girls came, and sometimes the meetings were held out of doors on the hillsides. Once a month, after the regular meeting, a social hour was held. She had ideas and she carried them out. In all the work there was real vision, true insight into the needs and opportunities.

"Quietly and steadily the work of training leaders is going on in Japan. Daily Bible study in all the classes of the school in which this girl was educated and practice work on Sundays in . . . Sunday schools, training for leadership in the Y. W. C. A., and . . . morning chapel service, are all preparing the students to be real workers and leaders wherever they may be in after life."
—*Platt.*

May Twenty-second

For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith.—I John 5:4.

"There has recently been a very encouraging development in Japan with regard to the missionary work and religious education in the Japan public schools and universities. Japan educators have long recognized that the teaching of ethics and morals must be more thoroughly done in their schools to save the youth of Japan. . . . The former attitude of Japan was to allow no religious teaching in the schools. Now the attitude has entirely changed. The Japan Minister of Education has recently attended a meeting of the National Christian Council in Japan and has urged Christian leaders to carry on the work of religious education in connection with the colleges and universities of the Empire. Opportunity is also coming for such instruction in the lower schools. . . . It is the universal feeling among missionaries that a new day has come for Christianity in Japan and that this attitude in educational circles offers a rare opportunity for educational missionary effort."—*W. H. Williams.*

May we by our intercession open the gates of God's power that the Christian forces may enter this open door.

May Twenty-third

Reading—Acts 9:1-7.

"Yojiro Kawamura was Mr. Garst's most faithful companion in his evangelistic trips in Japan. As a young man he had been very dissipated. Having some property he decided to go to Tokyo and study law, but hearing of the Law of Moses he wondered what that was and his inquiries led him to Christ. Immediately he was converted he gave up his old habits of dissipation and declared that he wanted to serve his Christ with as much devotion as he used to serve the devil. He became a very consecrated, fearless and untiring preacher. His wife was not in sympathy with his decision and as he began preaching at his own expense the family was forced to live in straitened circumstances. But finally his right living brought his wife to see also the Way of Life. She, too, became a Christian and worked among the women; and a beautiful Christian daughter followed her parents in devoted service. So the conversion of Kawamura reached many people for Christian service."

—*Eberle.*

"It is he who gives himself to let the love of God dwell in him, and in the practice of daily life to love as God loves, who will have the power to believe in the love that hears his every prayer."—*Murray.*

May Twenty-fourth

Reading—Matthew 25:34-40.

Mr. McCall has longed for years to enter the prison for work and the opportunity came recently with a change in chaplains. The prison Chaplains are all Buddhist priests, but the new incumbent is also a broadminded gentleman with a real love for the unfortunate men whom he serves. Through his good offices there are already fifteen men receiving Christian teaching once every month. They all have Bibles, given some years ago by the American Bible Society.

One of the prisoners wished to be taught because of the conduct of a Christian who was shipwrecked with him at sea. Another said that he felt Buddha was good as far as his own character was concerned, but that Christ did more to help others to be good. One man underscores the impressive passages with his own blood and has a much-marked Bible.

Only the hardened criminals are kept here. If a man is too bad for another prison we get him. If he improves sufficiently he is sent elsewhere.

Pray that I may know how to help them to take God's power. Pray that the priest in charge as chaplain and the governor of the prison may say, "There is a power that saves men" as they see our men redeemed from death.

May Twenty-fifth

But unto you who fear my name shall the sun of righteousness arise with healing in its wings.—Malachi 4:2.

"For those who are discerning of signs of the times the recent first National Convention of Religions which met for four days in Tokyo will have meaning. Three religions were represented: Buddhism, Shintoism, and Christianity, thus announcing to the world the recognition of Christianity as one of the official religions of the land. The four major problems discussed were those on which all religions might co-operate in 'challenging the Japanese people from their present drift toward materialistic attitudes and moral decay.' They were international peace, thought life, social work, and religious education. Although the 1,500 delegates were admittedly representatives of the most 'liberal' wing of their respective faiths, the spirit of co-operation evinced on all sides argues much for the religious solution of Japan's social difficulties."—*World Call.*

"If Confucius and Buddha, Shinran and Sontoku themselves but knew Christ in all His glory, they would joyfully acclaim Him as the sun, beside whom they were but as stars."—*Fisher.*

May Twenty-sixth

But the righteous dealeth graciously, and giveth.—Psalm 37:21.

"The idea that a race has inborn traits and ideals which are practically unchangeable is sharply challenged by the rapid changes brought about in the thought and habits of millions of the Japanese people as they have been suddenly transplanted from country to city. Old Japan may be said to have been rural-minded; New Japan is urban-minded. Old Japan was a paternalistic oligarchy; New Japan is becoming democratic over-fast. Old Japan was ruled by tradition and loyalty; New Japan is dominated increasingly by science and the lust for money. Old Japan was ruled by her upper classes—less than five per cent of the people—while the other ninety-five per cent plodded on submissively in the ways of their forefathers, not always happy, but living an uneventful life close to nature and marked by the homely virtues of a hard-working agricultural people. Their place in New Japan is being taken by a class-conscious, sophisticated, and aggressive working class who are learning, not only the shibboleths of socialism and the red international, but who are becoming adepts at direct action and mass pressure upon employers and rulers alike. The irrepressible Labor Movement is the salient embodiment of all these changes."—*Fisher.*

May Twenty-seventh

And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—I John 5:5.

"Toyohiko Kagawa is the outstanding leader in the Japanese labor movement. Born in 1888 he is still a young man. He is a Christian of overcoming faith, a powerful writer, an untiring worker. He lived among the people of the Shinkawa slums for years 'where he began the work of love and service that gave him his life philosophy, and made him so completely identified in sympathy and understanding with the problems of poverty and moral lapse that he has become a world figure, a symbol of Christ—living in the twentieth century.'

"His own vivid personal faith is completely contagious. The fact that he is a Christian is the first thing that emerges, joyously, from him when one meets him. . . .

"Kagawa lives out utterly the life of love, which he conceives to have been the essence of Christ's teaching. For years . . . he had but one suit of clothes and but meager covering for his bed; if he possessed superfluous clothing, he gave it away to the needy. . . . His life is frankly built on communion with God."—*Hinder-Topping.*

May Twenty-eighth

My grace is sufficient for thee: for my power is made perfect in weakness. —II Corinthians 12:9.

"A new campaign he (Kagawa) has just launched is to lead the university students of Japan, last year so far gone towards Marxianism, back to idealism and Christianity. Enlisting the co-operation of Professor Sakuzo Yoshino, and the initiative of the Doshisha student group which under his leadership has organized the Doshisha Labor Mission, with them he held summer conference . . . dealing with the thought-problems of students. 'Social Movements and Idealism,' . . . 'Social aspects of the Gospel of Jesus,' were some of the subjects; and the students, whose minds had been captured by Marxianism wept as they struggled to set them free again. 'We want to believe in Christ,' said some of them, 'but we have heard from Christian pastors that some are predestined, elected to have faith! Can it be that we can believe?' So economic determinism and theological determinism co-operated in young minds, and there is need for the utmost of co-operation between all the forces of spiritual idealists to counteract these negativisms." —*Hinder-Topping.*

May Twenty-ninth

In the morning sow thy seed, and in the evening withhold not thy hand.— Ecclesiastes 11:6.

"Industrialism in Japan is like a stream with two forks, the one sparkling and gay, bearing gold and all the delights of modern convenience and luxury, the other putrid and dark wth the wreckage of human beings. . . . (There are) the slums of Shinkawa, (in Kobe) where twelve thousand human beings swarm. Open sewers and germ-haunted kennels multiply disease. Criminals, beggars, gamblers, and abandoned women are the quarter's leading citizens. Dirty children in droves play and fight and ape their elders up and down the goat-path alleys as though theirs was the normal kind of life. These slums represent, it is true, the cess-pool of Japanese industrialism, but it is a pool which is incessantly replenished from the fast flying wheels of the economic mill. The Shinkawa slums are duplicated in every large city of the country. . . . All the taxes spent by government and the gifts of philanthropists for the welfare and reform of the submerged tenth in the slums and back alleys are admittedly like plasters on a cancer—powerless to purify the poisoned blood of the system."—*Fisher.*

Where do you and I come in this unlovely picture or do we have any place in it at all? Do you believe that the intercession of Christians could release enough power to purify the industrial life of the whole world?

May Thirtieth

Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not.—Jeremiah 33:3.

As Mr. and Mrs. Hendricks sailed back to Japan they sent the following two messages back to the churches of America:

"Pray for the increase in extent and effectiveness of our rural evangelism through the printed page. This form of evangelism is being used more and more, because the Japanese are a nation of readers. Practically every child is in school; the newspapers go into the smallest and most remote places; the mail service is very good. All this makes it possible for us to use the media of newspaper evengelism with its follow-up work through letters, tracts, New Testaments, etc. All that is lacking is the money to extend this work in proportion to the opportunities and the need. The whole population of Japan could have the gospel presented to it through the printed page within a few years if only enough literature could be made available, but literature costs a lot of hard cash, more than is just now in sight. Let us pray that new sources of support may become apparent, and the old, dependable sources more generous than ever so that millions may not be denied the opportunity of reading the story of Jesus, when they are able and eager to read."

May Thirty-first

Behold, I am Jehovah, the God of all flesh; is there anything too hard for me?—Jeremiah 32:27.

The strategic churches at Fukushima and Akita, each one of them now provided, through Golden Jubilee funds, with a new institutoinal church plant, are, according to the definite policy adopted in connection with the recent World Survey, to be as near model church plants as it is possible to make them, both as examples, and as inspirations, to the other churches of their respective districts. Each of these churches now has a splendid pastor, the Fukushima church has as pastor Brother Teizo Kawai, who was superintendent of our Japanese work on the Pacific Coast for nearly twenty years, before finally returning to Japan, and is beloved in both countries for his Christian character and consecrated ability. The Akita church has Brother Shionoya, one of our most capable and industrious pastors. O that the prayers of thousands might bear up these key-men in their great responsibilities and opportunities, and their fellow-workers of the various church departments, that the Lord God, through them, might make of these churches great lighthouses among the millions of souls in North Japan.

June First

Reading—Ephesians 5:1, 2.

"When Roosevelt said, after his tour through these lands, (of South America) 'The development of the nineteenth century was in North America, but the development of the twentieth century will be in Latin America,' he was uttering a fact. For below us lies the largest and most fertile unoccupied territory of the world."—*Jones.*

"Outside of the principal cities of South America, the work (of Christian mission) has hardly been begun and is confined to the coastline of the Atlantic, Pacific and Carribean Seas. Within these thinly occupied lines is a vast interior continent of totally unoccupied territory, comprising four-fifths of the entire area of the continent, or six million square miles. Fully a third of this unreached total is composed of Indian tribes untouched by even the Roman Catholic faith. Is there anywhere in all the world a greater challenge than this to evangelical Christianity?"—*Corey.*

"The supreme need is that the work be underwritten by prayer. The King, holding in His life all energies and all plans and all love, calls on us through intercession to release His energies, to discover and execute His plans, and to make His love known to mankind."—*Doughty.*

June Second

For all things are yours; . . . and ye are Christ's; and Christ is God's. —I Corinthians 3:21, 23.

"Possibly there is no land where the common people respond more readily and sincerely to the presentation of a living Christ than in Latin America. Once the iron hand of the hierarchy is relaxed, there will be a turning unto the Lord. In spite of the opposition and difficulties the new convert has to face, the results of evangelistic work have been notably satisfactory.

"The people of the common lot reveal everywhere capacity for rapid progress when they have a fair chance. Their very humility makes them open to suggestion, and if those of the lowest social strata move at all, it must be upward. When a man lives in a mud hut ten feet square and tries to raise a family therein without benefit of clergy, schools, newspapers, social fellowship or any other window into life, there is no danger of degrading him; he is at the bottom now."—*Miller.*

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That he who made all nations is not willing
One soul should perish, lost in shades of night."

June Third

Reading—Matthew 9:36-38.

"Our mission is responsible for the evangelization of the entire republic of Paraguay and three of the northerly provinces of Argentina, as well as the school and church work in Buenos Aires. Thus far we have not been able to start any work at all in the Argentine provinces and we have nothing outside of the city of Asuncion in Paraguay. The need for more workers is well shown by the following letter from a young man whom the Mortons admitted to our school in Asuncion a few years ago. He is now a stalwart man and feels the need of the gospel for his own home town. 'I wish you success in your work of evangelization, and my soul is troubled that there is not here in northern Argentina an evangelical mission, for the morality of the district is very low. It is not possible to think of the conditions here without great sadness of heart. I hope to see the day when teachers will bring the purifying words of Christian doctrine to this region. In spite of the bad conditions I believe this to be a likely field for the message.'

"Our Father, bless young men such as this who are anxious for the gospel message to reach the hearts of many who have had no opportunity to hear the Good News. Send forth workers to these needy places. Amen."

—*Missionary to South America.*

June Fourth

Reading—Luke 24:36-43.

"Gethsemane and Calvary may be represented by the cross but not by the crucifix. Our cross is empty now for our Christ lives. The crucifix is the picture of defeat and of the apparent triumph of Satan; the empty cross is a picture of the truth that he led captivity captive and gave gifts unto men. In Latin America Christ is a defeated God. He is upon the cross ever bleeding and suffering. The emaciated face and lacerated brow is the mental picture that the words 'Jesus Christ our Lord' call up to mind. They do not think of him as the good shepherd going about doing good. The Virgin Mary is the virtuous saviour and the saints are those who went about doing good. Jesus is always suffering on the cross. We must announce to these people the message that Jesus is risen.

"I know that my Redeemer lives;
O the sweet joy this sentence gives!
He lives, my kind, wise, constant friend;
Who still will keep me to the end."

June Fifth

He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.—II Corinthians 9:6.

"Full five thousand miles from broadway lived a few years ago a young man who came into membership in the church, taught a Sunday school class, worked hard, saved his money and married a fine young woman of the same church. His wife entered heartily into his plans and together they opened a store, resolving to close on Sunday, sell no liquor and give the tenth of their earnings to the Lord. There was plenty of ridicule, but the store prospered, two branches were opened in other towns and as the years went by Marcelino became a man of influence. He now has a big store at his home base, eight or ten clerks, a chapel built next door, and is serving without salary as pastor of the church whose members he has himself won. Most significant of all is the fact that men were coming, not merely to trade in the store of an honest merchant, but to ask advice and unconsciously they were measuring their lives by his. He had set up a new standard of character and conduct that was influencing men for twenty miles about."—*Miller.*

June Sixth

Being made manifest that ye are an epistle of Christ . . . written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh.—II Corinthians 3:3.

"When the last Eucharistic Congress met in Chile, a discussion hour was held and at one session the following question was presented: 'How are we to account for the high success of the evangelicals in this country?' Various answers were suggested, but the discussion closed with a statement from the most progressive Catholic bishop present. 'There are three reasons,' he said, 'For this success. First, they preach and practice total abstinence from all intoxicating liquors. Second, they read their Bibles. Third, their pastors are good men of high moral character and not renegades, as some of our priests are. These three traits would insure the success of any cause.' The outstanding power of the Protestants was finally related to the Christ-likeness of their spiritual leaders.

"Said a prominent scholar of South America: 'You of the north little realize our position. With you religion and morality are associated, with us they are divorced and the worst enemies of our homes are sometimes our self-appointed religious teachers'."—*Miller.*

Prayer Suggestion—That our missionaries and other workers may be real lights in the darkness round about them.

June Seventh

Unto each one of us was the grace given according to the measure of the gift of Christ.—Ephesians 4:7.

"Another problem that strikes at the very roots of vital education, is the fact that practically all educated people, as well as the schools themselves, are dominated by the idea that religion offers no basis for either thought or conduct. The only religion the people have ever known is thoroughly discredited by these classes.

"Herein lies the great demand for evangelical schools, which will put the religion of Christ at the heart of living and teaching and at the same time maintain the highest ideals in education. One can hardly realize the vast importance of such schools, in making almost the only evangelical contacts possible with the educated classes, from which must come the leadership for these countries."—*Corey.*

Pray for—Our schools in South America—the Solegio Americano in Buenos Aires, carried on in co-operation with the Methodists; our Colegio Internacional in Asuncion, Paraguay; the only Bible Seminary for the training of ministers and teachers for Uruguay, Argentina and Paraguay, the Union Seminary in Buenos Aires, conducted by our people and the Methodists.

June Eighth

And I, if I be lifted up from the earth, will draw all men unto myself.—John 12:32.

Writing of his stay in Buenos Aires, E. Stanley Jones says: "I talked to several hundred teachers of the Morris schools, the Minister of Education was there, also government inspectors. It was a moving moment when at the close the Minister of Education arose voluntarily and said that he wished all the university professors and teachers of the state had been there. Then he went on to say, 'I agree that Christ, the Divine Word and His Gospel are essential, for the teacher and the scholar, and that only the Christian teacher possesses resources for the fulfilment of his task. Strange movements and awakenings are being felt among us. Men not in the ministry of any church are beginning to write about Christ. These are signs that a need is being felt and confessed and men are seeking to have that need satisfied in the Divine'. . . . To have a government official commit himself in this way before teachers and inspectors, and this in an environment that has tabooed religion as a superstition, meant a great deal. 'This was your greatest moment in South America,' said Dr. Brown, the efficient pastor of the American church, 'for this will echo through the educational system of the Argentine.'"

June Ninth

For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men.—I Timothy 4:10.

"O Word of God Incarnate,
O wisdom from on high,
O truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

"O make Thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old.
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face. Amen."

June Tenth

The kingdom of God cometh not with observation, neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you.—Luke 17:20, 21.

"There is no story to speak of in the silent influences of a Christian schoolroom, busy with the daily round of recitations, blackboards, and study periods. The problems of discipline are notably barren of story-making values, but some of the greatest character-building possibilities lie just here. . . . Yet such influences do finally register in visible form. I was speaking one day with the cultured principal of one of the best schools for girls in Latin America. 'I am a great admirer,' she said, 'of the work you are doing in your school in this city. It is in many ways unique.' Being human and curious, I wanted to know why. 'I find it hard to say exactly,' she said, 'but there is something that you put into your pupils that we are unable to attain. I can tell your students by the way they walk the streets and lift their heads and look you in the eye. It is character they are getting.' No great story but a great result in life."—*Miller.*

"Christ asserts the fact that there is only one human ministry of the church which releases enough spiritual energy to meet victoriously the great practical issues of the kingdom, and that ministry is intercession."—*Doughty.*

June Eleventh

Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.—John 15:8.

"The greatest need for South America, admitted by many of her own best leaders, as well as other earnest observers, is for vital religion. This consummation seems impossible through the dominant church. Life has gone out of it and its leadership. Its look is backward instead of forward. It has no moral undergirding, its Christ is not living but dead. Moral and intellectual leadership in South America is in spite of, instead of through the church. Religion stands discredited and bound in the grave-clothes of the past.

"The challenge of South America's religious need calls in trumpet tones to the evangelical churches of the United States and Canada. Here is perhaps our greatest field. A vast, new race, among whose people real Christianity has been basely perverted, and an Indian population still untouched and pagan, calls for a living evangel. It is the supreme test of our missionary vitality. This call summons us to all the wisdom and consecration which a living faith affords."—*Corey.*

What is your part and mine in this immense task of the Kingdom?

June Twelfth

Reading—Revelation 22:3-5.

"There was nothing very remarkable about the establishment of the cause in the first century except the poverty of its material resources and the large dependence of the pioneers on Christ. They spent little time apologizing, defending, arguing His divinity; they proclaimed Him and exhibited Him in their changed lives until men who knew them exclaimed that they had been with Christ."—*Miller.*

"So, in missionary work for South America, there will be a task worthy of all the powers of Christianity before the Church triumphant shall stand forth. Quiet, Christian education, the friendliness of Christ through his servants, uplifting literature, self-forgetful service for the poor and ignorant, the elimination of diseases, and a host of gentle, Christian ministrations, must go hand in hand with the preaching of the gospel, in order that the South American Continent shall be won to the living Christ."—*Corey.*

"Prayer does not persuade God, but it gives God a power to bring to bear on men for persuading them. All prayer is directed to Him, and the putting forth of prayer energy releases forces which God can and does use to accomplish definite and practical ends."—*Doughty.*

June Thirteenth

Reading—Acts 5:41, 42.

"A new nation is in the making south of the Rio Grande. Into that nation there has gone the influence of evangelical Christianity. This is not an incidental fact. It is a vital factor—one of the most vital—which will determine the Mexico of tomorrow. In the United States the influence of Christianity is taken for granted. . . . Most of us living in America never stop to realize that without Christian pulpits and Christian schools and Christian homes the United States would be a vastly different, a vastly inferior place.

"It is true as much in Mexico as in the United States . . . that national strength of the finer kind can never be found unless there is found also a religious strength that meets the practical day-by-day needs of the people. . . . So the new Mexico needs religion—not religion that decrees certain ceremonies and forms of worship and lets it go at that, but a religion that reaches out to the heart of the individual; that enters that individual's life; that meets his intellectual doubts; and, at the same time gives him an inescapable responsibility for helping those with whom he comes into contact."
—*High.*

June Fourteenth

Reading—Matthew 5:10-12.

"It is no easy business being a protestant in Mexico. Persecutions are not uncommon even now. . . . A young lad in a village north of Mexico City was stoned to death before the Catholic church by a crowd that had just come from worship there. Two other young protestants near Puebla at about the same time narrowly escaped death at the hands of a priest-incited mob. In each case freedom was promised if these young men would profess the Catholic faith. But another faith burned too strongly in their lives to be thus snuffed out by the fear of death. . . .

"If we believe, as a study of the facts will lead us to believe, that Mexico can not be re-made without the help of a vital religious force, then we can see clearly that the courage of these protestant believers constitutes the hope of the nation. . . .

"Can our own faith survive if, having found religious freedom, we fail to put all that we possess at the disposal of those who are still engaged in that bitter struggle?"—*High.*

"The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession."—*Frick.*

June Fifteenth

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he also do; and greater works than these shall he do; because I go unto the Father.—John 14:12.

"Following Jesus means taking up His program and expanding our narrow grasp of heart and will until we have committed our lives to His great world-transforming purpose. Shall we not learn from Him?"—*Fleming.*

"'For several years plans have been made for a boys' boarding school in San Luis Potosi, Mexico.' Finally we have bought property and now have a 'house that is a work of beauty. . . . There is a large barn lot, back of which is the stable, with ample space for thirty cows.' There is also a very fine garden of eight acres.

"At present we have two of the finest boys in Mexico with us. The first is Antonio Medina, an attractive young man who has been called to serve his Master. . . . He will undoubtedly be one of the outstanding religious leaders in Mexico within the next few years. . . . Amado Robles, is another 'real discovery.' He wants to be a preacher and is paying his own way by working while studying in the Internado.

"Recently the State Superintendent of Education came out to visit us. He became very enthusiastic about the whole plan of having a school which incorporates manual arts and agricultural work with the academic."—*Grigsby.*

June Sixteenth

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.—Matthew 6:6.

"If there is to be a new inflowing of the Holy Spirit into the lives of men and women then there must be a readiness and desire for renewal on their part together with preparedness to sacrifice time or any other precious thing in order that the right use may be made of the channels by which God mediates himself. The age-long means of contact with God proved vital in Christian experience, and everywhere available for all, is prayer. We are conscious of the fact that it is the weak prayer life of ourselves and other members of the Church which presents an obstacle to the action of the Holy Spirit in the revival for which we hope.

"We would therefore pledge ourselves to a more determined use of this means of grace and would call all Christian people to a new realization of the indispensibility of prayer for spiritual health and strength."—*Matthews.*

June Seventeenth

But I made supplication for thee, that thy faith fail not.—Luke 22:32.

"Says Dr. George Heber Jones: 'It is the universal testimony of missionaries in all countries, to which I am glad to add my own, that there are times when we are conscious of unexplained increments of strength, grace and protection, and of assistance in experiences of great difficulty and hardship, which are the registered answer in our lives of the prayers of friends in the homelands. We sincerely believe that *prayer is a direct and effective plan of missionary work,* starting into operation spiritual forces in the distant parts of the earth at definite points, and in connection with definite enterprises and definite needs. This is the prayer creed of every missionary in my acquaintance, and back of the solicitation so publicly and insistently made by missionaries before home congregations for the benefit of the prayers of the faithful there stand this sincere sense of need and unshaken faith in the effectiveness and reliability of prayers.' "—*Montgomery.*

June Eighteenth

Take heed, watch and pray: for ye know not when the time is.—Mark 13:33.

The International Missionary Council at the Jerusalem Conference committed itself and called the Churches everywhere to prayer:

1. For a Missionary Spirit—That the Church may see the whole world's need of Christ and may be ready for any sacrifice in order to make Him known to all mankind.

2. For a Spirit of Prayer—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. For a Spirit of Sacrifice—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. For a Spirit of Unity—That the whole Church of Christ may desire and experience a new unity in Christ.

5. For the Gift of Interpretation—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

6. For Courageous Witness in Moral Questions—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. For a Spirit of Service—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. For the Completion of our Own Conversion—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

June Nineteenth

Continue steadfastly in prayer, watching therein with thanksgiving—Colossians 4:2.

"Let us apply some of the standards set up for the foreign missionary to our own lives. We are told that the missionary should have such a character as shall demonstrate the power of Christ in individual life; but is this a qualification from which any of us should be released? Missionaries are warned that the people in non-Christian lands are ready to have their bodies cared for and to be helped materially, and that therefore they will be tempted to spend their lives in giving people what they are willing to receive, to the neglect of any effort to give them what they most need. Is this warning less needed by the world Christian at home, engaged in the ministry of the farm or shop or office? . . . If the missionary must maintain his spiritual power by cultivating habits of spiritual refreshment, shall we on our part expect to attain such habits without conscious effort? If the missionary must not let school work, or hospital, or editor's desk distract him from personal work with men, pray what releases the Christian teacher, doctor, or editor from personal work in this land? Almost every missionary is greatly overworked, as indeed we feel we are here at home; but is he the only man to be expected to make careful adjustment between routine and spiritual efficiency?"
—*Fleming.*

June Twentieth

Freely ye received, freely give.—Matthew 10:8b.

"Candidates for foreign mission service are told that men are wanted who will esteem home and companionship of loved ones and ease and pleasant surroundings in such a way as not to let these dull God's call to duty. They are told that they must show a constant willingness to sacrifice, to endure hardness, and to hold personal comfort lightly. . . .

"Now if one is to balance over against a missionary's vocation of developing the Kingdom to another's apparent task of making shoes, or selling oil, or designing engines, then undoubtedly the previously enumerated high qualifications seem more necessary for the Kingdom than for the shoemaker. But the trouble comes in imagining that anyone is merely called to make boots, or sell oil, or design engines. . . .

"The standard for a missionary is certainly very high, but great also is the standard for a Christian business man who must work in absolute loyalty to the spirit and principles of Christ. The mark of a world Christian in any sphere is readiness to face the high demands of his life-work as a sacred vocation."—*Fleming.*

June Twenty-first

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matthew 21:22.

"We call our approaches to God intercession. We go to God with varying objectives. We confer with Him for all sorts of purposes. But how often we come away from an interview with a friend saying "I didn't have a satisfactory interview with him. Somehow we didn't get at the thing." And so it is also, as we have to confess only too often, with reference to our interview with God. How can we make these approaches to God more effective so that they shall always deliver the maximum value?

"Some years ago it fell to me to have an interview with Lord Kitchener. I gave a good deal of time to preparation. I took a piece of paper and wrote out an outline of the topics that I wanted to discuss with him. Then I went over to the Residency. I had half an hour with him. I was surprised at the clearness with which I was able to present the problems I had to discuss. The result was that I had a great deal more time than I had anticipated to listen to him, to find out what he had to say.

"Just at that time my prayer life seemed to be unworthy and I had been wondering how I might quicken it. Suddenly it came to me, "Why not treat God as you treated Lord Kitchener?" I said, "I will do it." I took a piece of paper and I put down the things I wanted to talk to God about. At last my preparation was done and I addressed myself to the interview, to the conference with God. There was such a strange sense of His presence, such as I never had when I just blundered into His presence and when my mind was preoccupied with my subject. Then, as with Lord Kitchener, I had a strange surprise. I had time just to wait there in silence before God and to gather the impression of what God was saying to me.

"My suggestion to you is not to use my method but to apply this principle as your guide: deal with God at least on the basis of the most efficient method that you know of in your dealing with your fellowmen."—*Watson.*

June Twenty-second

Reading—Luke 11:13.

"Spirit of God, descend upon my heart;
Wean it from earth; through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

"I ask no dream, no prophet ecstacies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away.

"Hast Thou not bid us love Thee, God and King?
All, all Thine own, soul, heart, and strength and mind;
I see Thy cross; there teach my heart to cling;
O let me seek Thee, and O let me find!

"Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer. Amen."

—*Croly.*

June Twenty-third

Reading—Luke 11:1.

"To pray for others is the crucial test of the power of prayer. So I ask myself, What does really happen when I pray for other people? . . . I have frequently found that when I pray for other people I discover something that I can do for them. When you pray for another person, your mind is full of that person in a sense that means love. You do not pray for them unless you love them. I should even be inclined to say it is no use praying for them unless you have some feeling for them which could come under the term love, and I think that is why many of our intercessory prayers seem to be unanswered. . . . When you are moved to compassion your prayer goes up to God with power.

"But suppose there is no way in which you can serve them, still you, when you pray for them, are making yourself a channel for the power of God. God seeks to enter into the universe everywhere. . . . and when He is able to find someone who will open the door for Him, who will make a way for Him, He comes."—*Royden.*

June Twenty-fourth

That so there may come seasons of refreshing from the presence of the Lord.—Acts 3:19b.

"Dr. Francis E. Clark is quoted as saying: 'I feel that the cause of missions, both at home and abroad, would be advanced enormously and beyond our calculations if we could induce the Christians of our churches really to intercede in prayer for the conversion of the world.' People who cannot go to a distant field can have a real share in the missionary labors of the church if they will give themselves to the mighty ministry of prayer.

"Dr. John R. Mott is of the opinion that 'in no way can we so well serve the deepest interests of societies, missions, and churches as by multiplying the number of real intercessors, and by fusing the prayers of Christendom upon . . . those wonderful openings . . . alarming perils . . . and remarkable movements which demand the mighty working of the Spirit.' He considers this fundamental and central to everything else we are called upon to do. With the Apostle Paul I would urge upon the churches this request: Brethren, pray for us. Pray regularly and repeatedly. Pray that our faith and zeal shall be equal to every task, and for other gifts and graces which we need. Pray for the national Christians that they be without reproach and be channels of blessings to others. Pray for the unconverted that they may feel the need of Jesus as Saviour and have courage to accept Him."

June Twenty-fifth

These all with one accord continued steadfastly in prayer.—Acts 1:14.

"Miss Phoebe Emery, an evangelistic missionary in Moradabad, India, writes as follows:

" 'We had had a day of remarkable success in the village work, everywhere we went doors flew open and people were touched by the message. Several times I said to the native preacher and to the Bible Reader, 'Someone is praying for us today!' They, too, agreed that such remarkable spiritual manifestations could be accounted for in no other way.

" 'Out of this thought came a poem which I scribbled down as we jogged along in the ox cart. Weeks later I had a letter from a lady in America whom I had never seen, saying: 'God has led me to select your name for special prayer, and today my five-hour prayer period was given to you.' The date, allowing for the difference in time, exactly coincided with the one on which I wrote the poem. Needless to say, I sent her a copy and she has been my staunch prayer comrade ever since.' "—*Montgomery.*

"The possibilities of prayer are linked to the infinite rectitude and to the omnipotent power of God. . . . The ability of God to do for man is the measure of the possibility of prayer."—*Bounds.*

June Twenty-sixth

Finally, brethren, pray for us, that the word of the Lord may run and be glorified.—II Thessalonians 3:1.

As Rev. and Mrs. E. C. Davis were returning to their work in India in September, 1928, they sent back the message contained in this and the following lesson:

"I want to enlist you in a ministry of intercession in our behalf. As we go forth with your love we want to continue by your prayers. With James Gilmore, that great missionary to the Far East, I would say: 'Unprayed for, I feel like a diver at the bottom of a river with no air to breathe, or like a fireman with an empty hose in a blazing building.' We experience times when our faith weakens—converts are few in number or slow to develop the graces of the true Christian. Some of them stumble or are overtaken in evil which is so common in India. We need your prayers that we may continue to believe in the triumph of the teachings and life of Jesus in all men everywhere."

June Twenty-seventh

Reading—Philippians 1:9-11.

"Almighty God, our Father in heaven, Who hast so greatly loved the world that Thou hast given Thine only-begotten Son, the Redeemer, communicate Thy love to the hearts of all believers, and revive Thy church to preach the Gospel to every creature.

"O Thou who rulest by Thy providence over land and sea, defend and guide and bless the messengers of Christ; in danger be their shield, in darkness be their hope; enrich their word and work with wisdom, joy, and power, and let them gather souls for Thee in far fields white unto the harvest.

"O Thou who by Thy Holy Spirit workest wonders in secret, open the eyes that dimly look for light to see the day-star in Christ; open the minds that seek the unknown God to know their Heavenly Father in Christ; open the hearts that hunger for righteousness to find eternal peace in Christ. Deliver the poor prisoners of ignorance and captives of idolatry, break down the bars of error, and dispel the shadows of the ancient night; lift up the gates, and let the King of Glory and the Prince of Peace come in.

"Thy kingdom, O Christ, is an everlasting kingdom! . . . Hasten the day when all nations shall be at peace in Thee, and every heart throughout the world shall bless the name of the Lord Jesus, to the glory of God the Father, Amen."—***van Dyke.***

June Twenty-eighth

Reading—Luke 6:12, 13.

"Not Thy gifts I seek, O Lord;
Not Thy gifts, but Thee.
What were all Thy boundless store
Without Thyself, what less or more?
Not Thy gifts, but Thee."

"Is it true that there are no limits in God? That Christ is able to supply all our wants? To read Paul's letters one would never suspect that money was the all-important consideration of effective missionary service. He does not spend much time exhorting the Jerusalem church to reach its quota on penalty of seeing the whole cause collapse. Apparently, Paul was thinking in terms of a higher force than that of material resources and based his project on a something in Christ that was able to release spiritual forces on higher levels that would lift also the collection for the saints. And it was this higher something, this upper level of living, that multiplied and made effective the limited resources of the believers of his day."—*Miller.*

June Twenty-ninth

Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.—Matthew 8:11.

"Coming, coming—yes, they are,
Coming, coming, from afar—
From the fields and crowded cities
China gathers at His feet;
In His love Shem's gentle children
Now have found a safe retreat.

"Coming, coming—yes, they are,
Coming, coming, from afar—
From the Indus and the Ganges
Steady flows the living stream,
To love's ocean, to His bosom,
Calvary their wondering theme.

"Coming, coming—yes, they are,
Coming, coming, from afar—
All to meet in plains of glory,
All to sing His praises sweet;
What a chorus, what a meeting,
With the family complete!"

—*MacGill.*

June Thirtieth

All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matthew 28:18-20.

"If you have eyes you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder! . . . The pillars of it go up like the brawny trunks of heroes: the sweet human flesh of men and women is moulded about it bulwarks, strong, impregnable: the faces of little children laugh out from every corner-stone: the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness: sometimes in blinding light: now beneath the burden of unutterable anguish: now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead."

—*From "The Servant in the House."*

COME YE APART

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